The Womens
Missionary Magazine
of the United Presbyterian Church

VOLUME 27. SEPTEMBER, 1913. NUMBER 2.

EGYPT

THE AWAKENING INFLUENCES THAT ARE AFFECTING THE MOSLEM WORLD.

BY REV. J. KRUDENIER, D. D. AMERICAN MISSION, CAIRO, EGYPT.

IN a certain neighborhood in Cairo, Egypt, a few minutes' walk from the upper division of the busy business street, called Mousky, by the tourists, but the Gededah by the natives; another street broadens and narrows tortuously along. It is called by the less euphonius name El Khrunfish and seems to be the thoroughfare for the heavier traffic that El Mousky does not provide.

On it a large orientally built house was rented by our mission for mission work never before attempted in that quarter. It is peculiarly located at the very point where three or four elements of Cario's cosmopolitan life meet. If you enter it from one side you pass by a very large Catholic school on your left, an Armenian and a Coptic school on your right, and beyond the last one named a dense Jewish quarter with its Synagogue. From the immediate neighborhood of our house and beyond a very dense Moslem population stretches out three directions, the first part of which and in front of our house is controlled by Tawfik El Bakir the head of the prophets' decendants and beyond lie the Mosques, El Kluesboon, Salol El Din and El Azhar, with their thousands of students and followers attached. The possibility of securing a hold in such a neighborhood is suggestive of an awakening influence.

I had tried indeed for months to secure a house in the upper Mousky neighborhood, but failed as people, Moslem, there would let it to me for no price. But Moslems are not all the same, and with a number commercialism is stronger than religion and consequently a good, large building was ultimately secured for a reasonable rent for one year.

Foreign trade and foreign money help disintegrate Islam and might do so much more if Christianized. This is a problem for Christian merchants to solve.

Having secured the place the next question was, what shall we do in such a neighborhood? We put a keeper into it to keep it in proper order and gave him charge of a reading room, facing on the street, where was a large table provided with newspapers, tracts, some books and a Bible in Arabic.

We were surprised at the number that attended and our fear of using advertising matter was more than allayed by the self advertising character of the reading room visitors. It did not last long before the whole neighborhood knew we were there. We joyed over all this except over one feature of it and that was the effect it had upon the owner of the house. He was severely taken to task by his co-religionists for renting a house to Protestants. However, the contract had been signed and registered and what could he do. He showed his appreciation to me, however, by asking me to buy the place, which, had it been possible for me, I would have done immediately, as fifteen hundred pounds would buy this happily located property, but I had no money and could not buy.

The next thing we did about the house was to set apart one of its many rooms for auditorium purposes and arrange for a Sabbath afternoon service.

Dr. Zwemer and Rev. Sadik Suelis, a native preacher set apart for special work among Moslems, undertook this branch of the work and the last named gentleman also added an afternoon mid-week service for either preaching or Bible teaching, as the circumstances might demand. Strange to say these services have not lacked for auditors from the beginning.

As the keeper and his family reside in the house (he is by the way a converted Moslem of 17 years standing) we found it possible to arrange for a fourth awakening influence in the shape of a meeting for women for which another large room was set apart; Miss Anna Y. Thompson, an energetic missionary of many years experience, superintends it.

And a fifth effort has been started in arranging for an, "at-home day" for Mr. Mikhael Mansour whose ability as a public speaker and conversationalist is so well known among the Moslems of Cairo and with whom they enjoy to argue, never tiring.

A PROCESSION OF MOSLEMS GOING TO THE MOSQUE TO PRAY.

These influences have been started and have been at work for some months. The question arises, how effective are they. According to our friend's report, the keeper of the house, during the month of May, 495 visited the house. (I have not taken the June report because of my home going.) This is one evidence. Another, perhaps not quite so pleasant, and yet as significant, is what I am going to relate.

Christianity y o u k n o w prospers through persecution. Here is a sample of it. During the month of June the numbers of those visiting the place became increasingly large. Once and again our friend, the keeper, reported his fears to me that the visitors were assuming a threatening attitude; to calm his fear and curb would-be mischief-makers, some of us frequented the place and were more than once enabled by tactful argumentation to prevent trouble and drive a message home. On Wednesday, June 25, however, when no missionary happened to be present a crowd again assembled and entered the auditorium to hear Rev. Sadik Suelis preach. They were eager for controversy but our friend nicely avoided it by claiming that this was a preaching service and if they were willing to listen, well and good, and after the service he wouldn't mind answering a question or two.

They listened to his preaching quite orderly and after that asked him a number of questions. The three first were followed by a question, who or what is God? Our friend replied, that seeing both Moslems and Christians knew of God and worshipped Him, he could see no need for answering a question of this kind and so preferred not to open up this subject. Thereupon one exclaimed, "he has failed to answer, he has failed to answer," and began clapping his hands, in which all immediately joined interspersing the clapping of hands with many an unpleasant vociferation. The crowd then moved toward the court of the house indulging in talk and shouting that may be imagined. They took the Bible and tore out a considerable portion and took slips of paper, drawing the cross upon them and thereafter spitting on it and trampling it under foot. They then prepared to leave the house and closing the door behind them tore down the American Mission signboard that had been placed over it, breaking it into numberless pieces. By this time, the crowd having grown constantly in numbers, the police were informed by some one of what was going on and two of their officers appearing upon the scene, the crowd dispersed and our preacher and keeper were taken to police quarters to give an account of things. They explained as they were but employees they would have to inform their superiors, the missionaries, of all things and the police could see them. They were therefore released and reported to us, promising to return the following morning for further testimony. This they did, accompanied by two missionaries to see and hear what was being done. As the authorities promised to ferret the matter out and bring the evil doers to punishment, we have taken no additional steps but are keeping in close touch with them to note results.

No doubt this outspoken opposition to our work in this pronouncedly Moslem quarter will work out for our good and for the good of Christianity which has thus again been wronged.

May He whose cross they reviled, draw them unto himself.

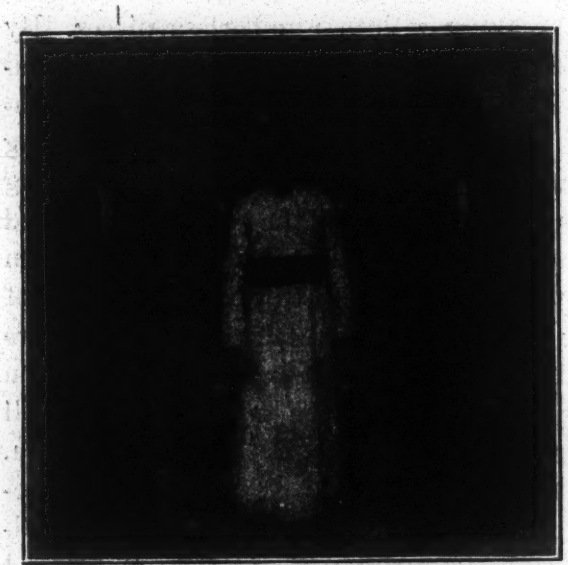
I have thus sketched some influences awakening Islam. In embryo I have

given what is being repeated and duplicated in many other places in the Moslem world. To these special influences more general ones such as schools, social intercourse, the impact of the West upon the East, War and political decline might be added.

My article would become too long to broaden out on these. Externally Islam is pressed on all sides and internally it is fast weakening. Let us hope and pray that God's hand which is smiting it will also heal it by the enlightening, converting influences of His Gospel.

THE EVANGELISTIC AGENCIES IN MISSION WORK.

By Minnehaha Finney, American Mission, Egypt.



EGYPTIAN CONVERTS.
THREE OF OUR HOUSE SERVANTS.

NINE tenths of the population of Egypt are Moslem, consequently the whole trend of thought in Egypt is in the Moslem mould. But the Moslem mould is being changed these days as never before. The changing influences are many and varied. New channels of thought are being formed. One of the things we have been praying for is that these new channels may lead our Egyptian brothers, the Moslems, to true liberty and enlightment, and that the church may so express Christ's sympathy with all that is worthy in these aspirations that He may receive the honor for them and that they may turn to Him for further teaching.

The Missionaries and Egyptian Workers.

These days when our attention is called to the need and opportunity for more aggressive work among Moslems, almost the first question we missionaries ask ourselves is, "Are we, the modern Crusaders, properly equipped?"

Judging by the great amount of Missionary literature written now-a-days on the various phases of Missionary equipment it is an important question. It would be madness and folly to send the soldier or the doctor forth to meet an infinite variety of claims and circumstances, some of them possibly new and previously unheard of, without suitable training and the proper supply of instruments and weapons.

This is equally true of the Missionary. The day has long passed since the opinion prevailed that any "pious prig" not fit for work any where else could be used on the mission field.

The great Missionary, Bishop French, once said: "I am more and more persuaded that it is a very rare and hard thing to be a good missionary." No doubt every missionary in Egypt, India and the Sudan has thought the same as he has realized his limitations.

Some one has said: "Christian things done in a Christian way" sums up most of the requirements of a missionary, be he foreign or native. The missionary should be one who carries weight. Personal influence is the great missionary asset. A characterless person will not make a good missionary.

Another necessary qualification is *clearness and definiteness.* The Persians said of Henry Martyn, the first missionary to the Moslem world, "He came here in the midst of us, sat down, encircled by our wise men, and made such remarks upon our Koran as cannot be answered. Our king has called upon our wise men to answer him but they cannot." We missionaries in Egypt are striving after that same grasp and power. Some have it in a very large measure. We praise God for their clearness of view and ability in winning the respectful attention of their Moslem hearers. We all realize that it is the duty of every one of us whether we be old, middle aged, or young missionaries to spare no effort to attain it.

I think we all agree that the most important thing for acquiring that definiteness and clearness to which I have referred above is a strong grasp and a thorough knowledge of the word of God.

Tact and Conciliation are very necessary qualifications. Put yourself in his place is a good rule. Make allowance for hereditary, environment, training, and then there is no danger of the energetic, blustering, hustling American Missionary who goes to Egypt to turn the world upside down, making a muddle of it. With the magical power of that Christlike love in our hearts to inspire sympathetic insight we win easily, gaining the affection and love of those among whom we work. Next we would mention the nice art of *Courtesy.* Arabic, the language of the Egyptians, is rich in polite expressions which are in constant use and is a fair indication of the value they place upon Courtesy.

No doubt, the most attractive qualifications for the missionary are *gentleness and patience.* "Meekness, forebearance, good temper," said Bishop Lefroy at the Cairo Conference "are qualities which the East always ranks very high amongst those which should characterize the religious teacher and surely they have a perfect right to demand them of the followers of Him who when He was reviled, reviled not again. In quietness and calmness shall be our strength."

A Holy Walk and Conversation are the necessary qualifications which are the sum total of all the others. This I wish to illustrate with the following incident: A young Moslem had professed Christ. He was truly a new man in Christ Jesus and he loved to talk of Christ and the new life. One day in conversation with the Missionary who had been the means of leading him to Christ, the missionary asked for the argument which had convinced him of the reality of Salvation through Christ. The young man answered: "No argument that was ever presented to me convinced me. Every one I could refute to my complete satisfaction. It was your life that convinced me of the worth of Christianity and of the reality of Christ and Salvation through Him."

Christianity is not a creed, but a life. To live that life, *to live Christ,* is the one and only way to save and bless Islam and win Egypt for Christ.

Literature—The Printed Page.

Dr. C. R. Watson, Secretary of the Board of Foreign Missions says: "Christian literature for Moslems is the most strategic method of reaching them. Firstly, because Islam is the re-

ligion of a book and therefore the printed page becomes the method of work among them. Secondly, the universal advantages which the printed page possesses. The living messenger, if a man, may ordinarily speak to men only, or, if a woman, to women only. The printed

TAKEN IN FRONT OF OUR MISSION BOOK STORE. THREE AMERICANS AND TWO EGYPTIANS—READY FOR THE DAY'S WORK IN THE BOOK STORE AND TO SELL BIBLES IN THE STREETS OF ALEXANDRIA.

page may speak *to all* alike. You cannot get angry at the printed page and if you have any resentment you cannot injure the printed page. The book may be thrown on the floor and trampled upon or burned but after all one will feel that he has done a foolish thing. Fanaticism has little opportunity to display itself in vengeance against the printed page. The printed page has a faculty of abiding in the house and is not nearly so frequently cast out as is the living messenger. It may repeat its message, its message may be studied over and over again." These are among the advantages of the printed page.

Furthermore the printed page has the ever increasing advantage of being always in demand. Especially is this true in Egypt where there is being a rapid advance in education. In 1900 there were 11,000 of the youth of Egypt in the Government schools; in 1910 there were 30,000. In addition to the Government schools there are the Mission schools and other private schools which have a larger attendance than the Government schools. This means that there will be a greater and still greater demand for reading matter as the years go on. You cannot stand on any railroad platform or travel in the trains in Egypt without seeing the vile trash that is put into the hands of the reading public. Translations of the vilest French novels and obscene illustrated papers are circulated by the million throughout the country. The great need of the people is pure literature—literature that shall touch their hearts and teach them the way of Salvation.

While Christian literature is not universally acceptable, yet it is a constant gratification to the Missionaries that it is read ravenously by large numbers of Moslems. The following incident will illustrate this spirit of inquiry which is satisfied by Christian literature.. One day the Colporteur of the district went to the *Mudereych* buildings (Court-House) to the Moslem Chief of Police and offered him a Bible. He bought a copy of the entire Bible. Next day, he called the Colporteur back and bought a gilt-edged New Testament. He said the Bible was a fine book and everybody ought to read it. So he sent a soldier with the Colporteur to all the heads of departments and obliged each of them to buy a book either an entire Bible or a New Testament. Thus the Colporteur sold about a dozen copies that day to men—both Copts and Moslems—among the most prominent in the Government Service in that Province. Later we heard that the first day after the Chief of Police bought the Bible, after reading in

it, he called one of the departmental chiefs under him, a Copt, and asked him, "Is this your book?" "Yes," answered the Coptic Christian. "Then, why do you drink?" The Copt made some weak excuse and the Chief of Police continued "Why do you lie?" To this the Copt replied that people do not live as obediently to its teachings as they should. Another time the Chief of Police told the Colporteur to bring him any good books he had, assuring him he was always ready and glad to get a good book. He not only bought for himself and obliged those under him to buy, but also bought books to give to his friends.

How is their head-knowledge of Christ to be *heart-knowledge?* In other words: Who would take up the burden of prayer for those seeking souls; pray for them till they were given the missing sense of sin, pray them into the kingdom, and pray on after that for them to be kept by the Holy Spirit's Power?

A Medical Work.

It is the testimony of one of our successful medical missionaries in Egypt that of all the methods adopted by missionaries in Egypt none have been more successful in breaking down prejudice and bringing large numbers of people under the sound of the Gospel than the ministry of Healing. At the clinics thousands hear a little, and those who are treated as patients go back to their homes with a very different idea of Christianity than when they came, and are often the means of opening up whole villages.

The following incident well illustrates the far-reaching influence of medical work as a mission agency: Safsaf was converted at the Assiut Hospital Clinic. Her husband had cast her off because she was nearly blind. Her great desire was to learn to read. She was presented with a primer and New Testament when she returned to her village after being in the hospital three months. Who would teach her to read? She begged a lesson at every opportunity from those in her village who had a little learning. No one imagined that she was such an earnest Christian till she soon mastered the reading and after going through the New Testament three times, she began to teach the very ones who had taught her, rebuking them for their sins. They cursed her, saying: "Did we teach you so that you would accuse us!" Her old father learned the truth through her teaching. He then arranged their little hut so that she might hold meetings for women. Her influence among the women and children was wonderful and everybody began to recognize it. Through her efforts a boys' school was started and a capable teacher was secured.

The greatest desire of her heart was to have the ministrations of an evangelist in her village. She mustered up courage to go to the meeting of Presbytery and present the request. This was a daring and unheard of thing for an Egyptian woman to do. But the members of Presbytery were much affected by her pleading and granted her request. The next thing was to get a church; she gave her own little bit of ground, her all, then begged money to build the church on it. In addition to these wider interests, she faithfully and lovingly fulfilled her home duties. Her sister, an ignorant, selfish, and very superstitious woman was her great trial. This sister became ill; so she took her to the Mission Hospital. The doctors told her there was no hope. She begged them to allow her to remain. Safsaf spent days and nights praying for her sister's recovery. She began to mend, and the prayers of her devoted sister at her bedside that she might be restored so as to have an opportunity to

learn of God and become a converted soul, led her to accept Christ as her Saviour.

But while the influence of medical mission work is far-reaching, yet, it has its limits. Even where the spiritual side of the work is faithfully carried on and medical missionaries have the joy (as thank God they have in Egypt) of seeing souls won through their ministrations for Jesus Christ, yet the work has its limits. They have removed prejudices and opened doors on every side for Evangelistic Missionaries to enter, but these do not come simply because there are not enough Evangelistic Missionaries to follow up the opportunities created by the Medicial Missionaries.

The need of the hour is that of harvesters—those who will have faith for definite reaping and will bring the faithful plodding of the ploughers and seed sowers to its ultimate goal.

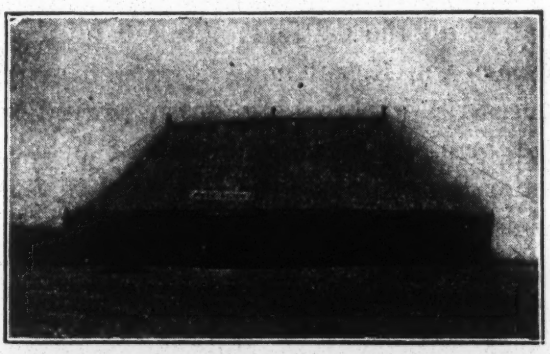
Special and Systematic Prayer.

In Egypt we have been brought to a very deep realization that Special and Systematic Prayer without ceasing is the principal, most urgent and indispensable feature of our work. Nothing very wonderful is possible without prayer of this type, but the greatest wonders are wrought by means of it. This is a fact, proven to us over and over again.

The following incident which took place in a tent which had been erected on the sea shore at Ramleh one summer several years ago and where we had a series of profitable Bible studies conducted by Miss Grace Saxe, and also some Evangelistic meetings in Arabic conducted by various missionaries and Egyptian workers, made plain to many of us how God is ready to control every situation and circumstance we take to Him in prayer.

From the first announcement of the Arabic meetings the local Moslem newspapers entered upon a campaign of bitter opposition. Fierce articles appeared, containing misrepresentations and appealing to prejudices, political and religious. The city authorities took note of the situation, fearing a public disturbance. The Chief of the Public Security Department, an Englishman, and, happily, well-disposed, attended sometimes with plain-clothes officers.

The friend responsible for the tent and the meetings being an American subject, the United States Consul took a lively and kindly interest, and came out from Alexandria several times. One of the highest officials in the land, a Moslem, staying in the district for a time is reported to have thrown his influence in the direction of having the meetings stopped if possible. Local authorities, being Mohammedans, would doubtless have been glad to take the action had it been legally possible; it was with regret we heard that one leading English official was with them in this desire.



"THE LITTLE TENT BY THE BLUE SEA"

And thus did this little tent by the blue sea, and this quiet Gospel work, become promptly a centre of acute interest in the highest political circles, to the diplomatic and consular agencies, to the local authorities, and to the police and people.

No doubt the delicacy of the general political situation in Egypt just at that

time had something to do with this concern; for a riot involving Moslem, Coptic, American and English interests, might very likely have proved an unwelcome public complication.

Nor was the fear of disturbance at all unfounded. After the meetings closed we were told by those who knew the facts, that a plot was actually formed to break up the fourth Sabbath meeting, so as to provoke the interferance of the police, and thus give the Moslem authorities the needed pretext for closing the tent. Some twenty or more men, well-known to the said Chief of the Secret Police, were then present. One of their number was to rise in the meeting and ask a question, and, upon discussion arising, this gang were to provoke an uproar. The scheme got so far that the appointed man did rise and ask a question; but he was so quickly and neatly replied to by the speaker that he could do nothing but at once resume his seat; and he and his confederates were so nonplussed that they knew not what to do next, and so did nothing and the meeting proceeded quietly to a finish. The only result thus was that these particularly evil men, together with the private police present in readiness, heard for once the Gospel which probably they never otherwise would have heard.

And if we are asked the secret of the work being safely carried on in spite of powerful official opposition, and popular resentment and plotting, we answer that the victory was gained over human enemies by it being first gained over spirit foes. In these battles our wrestling is not against flesh and blood, but against the principalities, against the authorities, against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenlies. (Eph. 6: 12.)

This being recognized by the Missionaries present they prayed with every known fact and feature of the situation, seeking, by definite and believing appeals to God to provide against every contingency.

In answer to prayer Moslems came to the meetings. Prayer secured the quiet, orderly seasons remarked upon. The prayer of faith opened hearts to attend to the word preached, and prayer supported the speakers. Prayer secured a sense of the Lord's majestic spiritual presence, and prayer made possible the powerful, convicting operation of the Holy Spirit.

CONVERTS---THEIR STRUGGLE.

By Rev. W. L. McClenahan, American Mission, Alexandria, Egypt.

At the time of the conference held for Mohammedan converts near Cairo in 1909 it was learned after careful inquiry that there were then living, in connection with all branches of the Christian church in Egypt, Coptic and Protestant, between 100 and 125 baptized converts, men and women. Since then a good many have been baptized. The annual increase becomes greater and greater.

Besides these there are very many others who seem to be real believers. Some of these have asked for baptism. No applicant is baptized and taken into the church until he has become well-known and has been under special instruction for a time.

It is to converts in the broader sense—that is those that we consider believers, whether baptised or not— that I refer, at the present time.

Few who have not lived for many years among Mohammedans can have any idea of what it means for one of them to become a Christian. As may be seen from the figures above, the results of our work for them, so far as numerical results are concerned, have been small.

This has been due partly though not wholly to the difficulty they meet with in becoming Christians. They meet with persecution of all sorts. If it were as easy for one to profess Christ as it is for one of us to change our religion, in America, if he were fully protected by the government, if life and property were perfectly safe, if the means of livelihood remained untouched, then we might be counting our converts by the thousands and not by the score only.

The convert has a tremendous amount of reproach, especially from relatives and friends, to bear. Christianity is to the Mohammedan a false religion, as false as is Mormonism or Buddhism or Confucianism or Mohammedanism to us. To him we are all infidels—"kaafirs"—and because of our unbelief are forever doomed to the place of torment. We all know how an apostate is treated at home, how the wrath of his people is stirred up and how hardly he is likely to be treated. He becomes a sort of outcast. And how hard it is for one of us to take a stand alone against others on any question of the day or to act differently from others on any matters. How difficult it is to bear the reproachful and unkind things that are said of us. How much more here where the Evil One so largly controls the hearts and lips of the people.

Bodily suffering too is usually the portion of the convert. Nearly all of our converts have been beaten by their people, some more, some less. One of them was released a few weeks ago from prison after having served a two year's sentence for having committed a crime of which he is believed by all of us to be innocent. The real cause of his unjust

MIRIAM TUSEF, THE GIRL CONVERT
SHE SLIPPED OUT OF THE ROOM, HAILED A CARRIAGE AND ESCAPED TO THE MISSION.
Reference is made to her escape in this article.

treatment was we feel sure, his having become a Christian. Another of our men was twice shot at after dark by some one in his village a short time ago. It is scarcely worth while for one to make complaint, for in a country like this where "some lies are justifiable and some are not," it would be exceedingly

difficult to get witnesses who would tell the truth. They would all likely be Mohammedans and so against the accused. And for the same reason the judge and other officers of the court would be prejudiced.

Another thing that makes it hard for the convert is the financial straits into which he is almost sure to be cast by accepting Christ. If he be a clerk or other employe of the government some excuse will soon be found for getting rid of him; if he be a teacher in a government or other Mohammedan school he will lose his place; if he be a storekeeper he will be boycotted.

Besides he is almost sure to be disinherited. A man that came to us a short time ago wishing to become a Christian told me that his father who is quite wealthy had so written his will that if any of his sons should desert Mohammedanism he should be disinherited. One of our colporteurs was recently telling me the story of his life. It came out in his story that if he had not become a Christian his income from his father's estate would be about $50 a month; three or four times what he is now receiving. His work as colporteur is most trying. There is no class of mission helpers whose work is in many respects so wearisome. Were he to go back to Mohammedanism he could at once live a life of ease.

Our young women converts are not without their special trials. These arise largely from the efforts of parents and relatives to marry them to Mohammedan men. And after marriage to a Mohammedan it is of course practically impossible to live a Christian life. Some of these young women do successfully resist these efforts to marry them. One of them here in Alexandria has thus far succeeded. The missionaries here tell of her having been beaten black and blue by her people in their efforts to get her to submit, of seeing marks on her throat from an effort to strangle her, of her having been knocked down on the floor, of her having been offered money, and of an effort having been made to starve her. Her people have not been able to coerce her thus far. She seizes every opportunity to get back to the mission house and to see the missionaries. One of her latest visits was not long ago when after having been taken to her uncle's house for the formal ceremony of an engagement and having been dressed especially for the occasion, she slipped out of the room, threw over herself an ordinary dress which she had brought concealed in her finer engagement dress, hailed a carriage and escaped to the mission. Although only a young girl, the wit and strength of character she has shown are remarkable.

Altogether it is a fierce trial that these converts undergo. So vicious is the persecution and so unreasonable are the persecutors that one cannot but feel that it is the Evil One himself that is stirring them up to it. He "was a murderer from the beginning" and "shall cast some of you into prison" we are told.

Every temptation is placed in the way of the convert to make him give up and go back to Mohammedanism, to his friends, his wealth and his position. He has but to declare "No God but God, Mohammed the prophet of God" and he is received back into the fold. How easy to only secretly believe in Christ, while outwardly following Mohammedanism. How many excuses for not wholly following conscience one can make for himself. We foreigners, Americans, know that well enough by experience.

The moral struggles that these men come through, to say nothing of trials of a physical sort, must be at times terrible. Let us often be in prayer for them.

OUR MOSLEM SISTERS IN EGYPT.

By Mrs. S. M. Zwemer, Cairo, Egypt.

Abraham Lincoln said: "God must love the common people because He made so many of them" or words to that effect.

The majority of Moslem women and children are poor in varying degrees, the respectable poor at one end, the shiftless and therefore poverty stricken poor at the other. But rich and poor alike are in needy circumstances as regards spiritual things. In Cairo there must be nearly *four hundred thousand* Moslem women and children and not four hundred of the girls are in Christian schools; in the crowded Moslem centres, thousands of the women have never so much as heard of the American Mission. What I want to emphasize is, that, in looking over all the glorious, good and great work that has been done by the Missions there are still, after sixty years, vast multitudes untouched — unreached by any Christian agency. The women are ignorant, fanatical and positive; even those few who are educated. They are firm in their creed: "There is no God but God and Mohammed is His Apostle." And yet there is an undefined dissatisfaction with things as they are. They need the comfort and the satisfaction which the Gospel alone is able to give them.

I know a young woman in one of my districts, who was divorced soon after her baby-girl was born, her husband allowing her to keep the child; the mother married again, so did the father of the child. After twelve years the first husband came and demanded the girl; she had now become a profitable investment. The poor mother begged for her daughter but the father made no response and took away the girl to his home in Alexandria. She will be married to the highest bidder and the father will get his share of the dowry. The mother is sad and her heart is sore but she still believes in Mohammed and clings to the creed that is able to make such injustice possible; the mother had no legal rights, the father left her the child so long as it was convenient to him. We tell her about Jesus Christ and how He can give comfort and help in time of need and distress and she would like to believe He was her helper too, but the teaching of Islam is so embedded in her life, she would count it disloyal to even begin to think that there was another *Way*. She must suffer in this life; *maybe* there will be some consolation in the life to come.

But it is more the mass of superstition that has grown up around some of the doctrines of the Koran that has dwarfed the natural intelligence. Their firm belief in spirits, the evil eye, and the *Affriet* so compass them about, that it is difficult to move to the right or left, to start a journey, to eat, to greet one another, without first thinking of these lurking spirits who go about seeking whom they may devour. Many and various are the means taken to evade, delude and get rid of these tormentors. Look at the many amulets and charms used for this purpose. Many of those said to be spirit possessed are simply hysterical, neurotic, lives that are empty of the means of sane living.

I met two such cases in the course of one morning's visiting. A young woman had an attack of rheumatism; it settled in the knee and at once it was reported

an *Affriet* had taken possession and the sharp, shooting pains were the voice of the spirit asking for a Zar, (see the Moslem World'' for July, page 275) and the family arranged one; the sheep was killed and the girl drank the warm blood which flowed from the neck, and her feet, etc., were smeared with the fresh blood and the whole neighborhood had a great feast. All the same the knee was still possessed, with rheumatism.

In the same village an old woman had a big abscess on the back of her hand; just a touch with a scalpel would have emptied the tumor. I suggested that she should go to a doctor; but, oh no, the *Affriet* would have been mortally wounded and would do her greater injury; she was going to have a Zar; and probably during the Zar or after, the pus would make a natural opening and escape but the *performance* would receive the credit and would be counted highly successful. And there are many such superstitions that stunt the intellect of these women, from the cradle to the grave. A birth, a marriage, a death, circumcision, new moon, an eclipse and every detail of life are so surrounded with gross superstition which often causes loss of life and always kills the soul.

The social life is also wrapped about this deadening influence. The evil eye is powerful. One must not admire a child or express admiration for another; it will surely bring evil, and envious admiration must be reproved and the envier is told to ''bless the Prophet,'' and if he obeys and says: ''O God Bless Him'' no evil consequences will follow. If parents see a person stare or seem to envy their offspring they sometimes cut off a piece of the skirt of his clothes, burn it with a little salt to which alum or coriander seed has been added and fumigate with the smoke the child or children. And this must be done a little before sunset when the sun is red. Lane, in ''Modern Egyptians'' tells of a mixture prepared and sold only during the first ten days of Moharram; it is called Mejah Mubarakah and consists of storax, coriander seed—seed of the feunel-flower, salt dyed blue with indigo, salt dyed red, salt dyed yellow and ''sheeh'' or wormwood and frankincense. The man who is selling this has the mixture

A MOSLEM FAKIR
(HOLY MAN)

on a tray on his head; he is called into the house, and is given a piece of paper which he places before him, then he takes a pinch from each of the ingredients which are separate on his tray. While doing this he chants a long spell, beginning with ''In the name of God and by God—There is no Conqueror that conquereth God.'' Then the man goes on to say: ''I charm thee from the eye of girl, sharper than a spike, and from the eye of woman, sharper than a pruning knife; from the eye of a boy,

more painful than a whip; and from the eye of a man, sharper than a chopping knife. This mixture is then treasured up by the purchaser during the ensuing year, and whenever it is feared that a child or person is affected by the evil eye, a little is thrown on some burning coals, and the smoke which ascends is made to cover the supposed sufferer. To charm sickness away there are many things—portions from the Koran written out and tied on to the part affected. There is also dust from the tomb of the prophet, the water from the sacred well, Zem-Zem, a piece of the sacred carpet or covering of the temple at Mecca. One cure for a sty on the eyelid is, "tie a piece of cotton on the end of a stick, dip this into the water of a trough from which dogs drink and rub it on the eyelid." Many of their practices in sickness are abominable and disgusting and very far from antiseptic.

All these things are amusing to read about; they are most degrading to those who practice them. All these superstitions are to supply the one thing needful, *A Mediator, A Redeemer, A Saviour.*

The Moslem women and girls *need* modern medical help, intellectual awakening, social service—in a word, the all round life of the consecrated, educated, spiritual young womanhood of the church. Will you put your talents at the disposal of your Lord and Master for Egypt?

THE CHURCH THAT FACES THE MOSLEM WORLD IN EGYPT.

By Rena L. Hogg, American Mission, Assiut, Egypt.

A MEETING of Synod in Egypt is not always a feast of good things. Ecclesiasticism and red tape do not foster the Christian virtues and under their influence pastors rarely reveal what is most gracious and spiritual in their natures. Yet even in an Egyptian Synod the opportunity of a lifetime may occur, and seized, may leave its mark on history.

It was the night for considering the report of the committee on work for Moslems. Since the day when at the suggestion of the missionaries the committee had been organized, it had been the annual custom to adopt its report and re-electing its members pass rapidly to the next item of business. But tonight the custom was broken, an active young pastor of considerable influence rising to suggest a new line of action. He voiced with unhesitating candour the secret feelings of most of his brethren. Why, he urged, this annual farce? Why pretend an interest where they felt none? Did any but the missionaries believe that the day for preaching to Mohammedans had yet dawned? Let them not feign a belief that they did not share but openly throw back upon those who had the faith, a work which without faith must prove useless.

The Evangelical Church.

As for the little Evangelical church of Egypt he believed that her God-appointed task was the evangelization of Copts and the re-animation of the ancient Coptic church which by substituting dead rites for a living gospel had allowed over half a million of their own kith and kin to sink into the bondage of superstition, ignorance and sin. Surely

the souls of perishing Copts were as precious in God's sight as the souls of perishing Muslems and surely the evangelization of 800,000 of their own race and blood was a sufficient task for the Evangelical church of Egypt whose membership numbered not yet *10,000 and her ministry but 50. Let them then concentrate their efforts on what lay nearest to their hearts and leave to those of another race the wider field of Islam.

We need not wonder that such a speech awoke responsive echoes in the hearts of those who heard. Bonds of race are never more mighty than when they have been welded on an anvil of suffering, and the wrongs of their past have raised a barrier between Copt and Moslem as effective as that which separates American negro from Southern white.

The motion of the speaker was immedately seconded and as one after another rose to indorse his views the hearts of the missionaries grew heavy within them. But as hope flickered and the Egyptian church was about to blot her fair record by a base retreat, a pastor stood forth who owed to the conversion of a Mohammedan the possession of such a help-meet as binds a man to the highest that is in him.

He tore to shreds the arguments to which he had listened. He shamed his brothers for their lack of faith. Their church was doomed to decadence, he contended, like the ancient church of their fathers, if she chose easy paths for her feet, refused to toil for the salvation of her enemies and failed to believe in the Gospel of Christ as the power of God unto salvation to Moslem as well as to Copt.

Always an able speaker, there was tonight in his appeal a moving quality only present when it is the heart rather than the brain that prompts. A new spirit swayed the assembly and when he ceased all were ready to give a sympathetic hearing to those whose faith they had branded as folly. The danger was over. Advance took the place of retreat and the Synod re-organizing and strengthening its committee prepared itself for a forward movement.

Let ebb once turn to flow and no power on earth can check the advancing tide. Yet to the watcher on the beach how uncertain seems the action of the waves and for long how inadequate all proof that an unseen power is drawing the waters to a higher level.

So it was after the events at Minieh. To all appearances the church's life flowed on unaltered. If unbelief and indifference in regard to one great duty had been shaken, the effect was visible only to the Searcher of the hearts of men.

It was significant, however, that when a committee of Synod met to arrange for the annual prayer-conference to be held that year in Assiut it placed upon the program Mr. Makhaeel Monsour, a convert from Islam and a worker for Mohammedans, and asked him to take as the subject of his address "How to Win Moslems to Christ."

The welcome on the occasion was cordial and his personality gave force to his message as he pleaded that not by argument but by prayer and by lives of love, forgiveness and truth would the Gospel message be made attractive to his Moslem brothers. On some of his hearers his sincerity pressed with the weight of a rebuke. Never again would they declare that a Mohammedan could not be converted. But, as on a day when One greater was present, there were some who

*The membership has since reached 12,000 and the ordained pastors number 60.

doubted and of these, one felt urged to confession.

On a forenoon set apart for personal testimony to blessing received the doubter spoke frankly of his state. He felt that he ought to believe the conversion of Moslems possible; that his position as a minister and a Christian bound him to such faith, and yet that it was lacking. Others of his brethern might be in the same condition. Would they not stand with him while those who had a greater faith prayed for them that that greater faith might be granted to them?

In the scene that followed there was no evidence of that overpowering conviction of sin that is so impressive at great revivals. Indeed its absence was so marked that some feared that the effect upon the audience as a whole would prove harmful. Might not the knowledge that so many of their leaders felt hopeless in regard to the millions around confirm them in their faithlessness and nullify the good done by the previous day's address?

The fear seemed a reasonable one but God's Spirit moves in divers ways among the sons of men, and in reality the tide had crept a little farther up the shore. The signs of its progress have since become numerous and tangible.

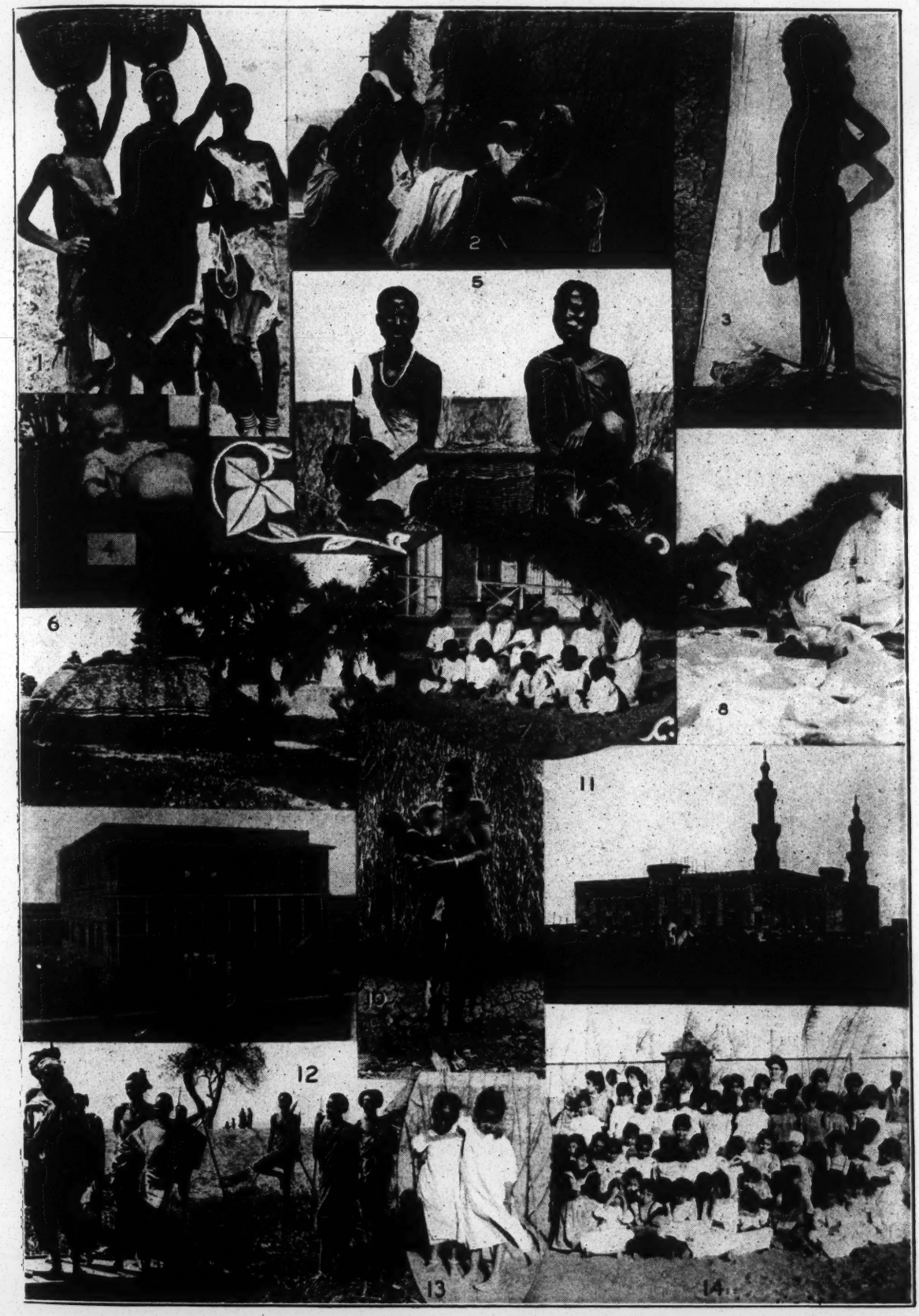
At the next prayer-conference the doubter led his brethren into service and over thirty joined him in a pledge that they would step out onto some untried path of effort for the salvation of their Muslem neighbors. Another young pastor has at his own request been released from his charge to consecrate his whole life to the work. A third made use of his pen, and his little book so approved itself that in fuller form it has been re-issued since by the Nile Mission Press for wider distribution. An altered attitude in the church was evident on the day of intercession for Muslems last October, and this spring at Beni Suef days were spent in prayer and conference on the great question by many of the very men who at Minieh had been ready to cast deliberately and finally all responsibility concerning it upon the shoulders of others. Not "the Copts for Christ" but "Egypt for Christ" is at last the accepted motto of the leaders of the Evangelical church which in Egypt is facing the Moslem World.

The Home Church

And what about the American church through whose prayers and service this little church has been called into being? Surely to her too belongs the problem of evangelizing the Moslems of Egypt! Christianity and Islam are face to face in the world as never before and as members of a church that has chosen Egypt as her mission-field you cannot be deaf to the challenge of the hour. Islam in Egypt is *your* problem. What is the relation of your own life to that problem?

I leave with you this question. For myself it is enough that I must answer it on my own behalf to God. But lest you should be tempted to throw back upon the Egyptian church a responsibility she too was tempted to repudiate, there are some facts I urge you to remember.

There is indeed a rising tide in Egypt but of the 12,000 members of the Mission church, it has touched as yet but a small minority. Perhaps you wonder at the little faith of the remainder. Have you paused to realize that every one of these Christians was born with suspicion and dislike for the Moslem flowing in his veins as a legacy from centuries of cruel persecution during which the conversion of Mohammedans was unknown? Have you considered how much harder it is



THE DARKNESS OF THE SUDAN AND THE LIGHT THAT IS BREAKING

FOR EXPLANATION SEE OTHER SIDE.

Explanation of Pictures on Preceding Page.

1. Shulluk girls, white Nile. The Shulla girls are very fond of beads and there are certain fads and styles which are closely followed. At one time, perhaps, small blue beads are "the rage" then there is no sale for any other color.

2. These women are grouped in front of their mud-walled houses.

3. Young girl, Omdurman. This is the ordinary costume of the Sudanese girls. The fringe or "rahat" is made of leather. Anklets, charms and beads complete the costume. A number of boarders for the Girls' Boarding School, Khartum North, have come to us dressed in this way, and although they wear dresses in school they often return to the native costume while at home.

4. Robert Tidrick in front of a Doleib palm tree at Doleib Hill.

5. Shulluk Women, Tonga.

6. American Mission, Upper Nile. This little church which would be crowded by fifty occupants is the only church within a radius of 500 miles. "How shall these people hear without a preacher and how shall they preach except they be sent?" Building in fore-ground—The church at Doleib Hill.

7. Boys under the care of Dr. and Mrs. Giffin in Khartum. The tallest boy is this year (1912) being sent to Assiut College.

8. A picnic breakfast among the bean vines on the banks of the Blue Nile on "Shem-a-na-seem" morning. This word means "Smelling the Breeze." The day appointed is the Monday following the Oriental Easter. It is a national holiday irrespective of religion. Every one rises early and goes to a palm grove or some other green spot, and each comes away wearing a bit of green. Miss Barrackman and our youngest boarder, Zainab.

9. American Mission. Girls' Day and Boarding School, Khartum North, Sudan. ~~October, 1912.~~

10. A Shulluk mother and child. Malakal.

11. The Mosque, Khartum.

12. Shulluks and Arabs near Renk.

13. The two youngest boarders at Khartum North, 1910. The little girl wearing the anklets developed tuberculosis and had to be sent home. The other little girl was engaged to be married but her father promised to leave her with us for eight years. A year ago she went home for a little visit and never returned.

14. American Mission Girls' Day and Boarding School, Khartum North, Sudan.

to face the Moslem world aright when you are face to face day by day with its self-satisfied contempt for the beliefs you cherish? How much easier to look at the Moslem as the prodigal over whom the Father yearns when he does not meet you in the garb of one who because his religion brings him favour in high places has been promoted instead of one you love, has gained a case involving you in unjust loss, or is daily over-reaching you in the affairs of this life?

Believe me, if the Christians of Egypt are to grow into the perfect love that hopeth all things because it has learned to forgive and forget they need the companionship of those to whom love for Moslems and faith in Moslems is less difficult than it is to them. They need all the help that a mother church in a Christian land is able to offer.

You have sent missionaries but they are sufficient to cope only with the most imperious obligations of the stations that they occupy. What are they among so many?

We long continually for the power of numbers. We long often for the power of money. We long more than all for a power that is greater than both, the power that demanded from man five loaves and a few small fishes, yet sufficed for the feeding of a hungry multitude.

Look at the situation as it exists in Egypt with a church of 12,000 members standing face to face with the millions of Islam. Look at the situation as it might become were these 12,000 souls on fire like the early disciples to spread the good news of the kingdom among those who hated them. Then look on the power of God, the love of God, the truth of God, and the exceeding breadth of his promises and while you meditate on these things listen to catch a message from the Lord to your own soul and "whatsoever He saith unto you do it."

STUDY FOR THE MONTH.

OCTOBER—EGYPT AND THE SUDAN.

Bible Reading—I John 5.
Roll Call—Names of missionaries.

Topics for Study.

EGYPT

1. The awakening influences that are stirring Moslems in Egypt.
2. The evangelistic forces at work to direct these influences into channels leading to true liberty and enlightenment.
   a. The missionaries and Egyptian Christian workers who by life and word are seeking to teach Jesus Christ in whom alone every worthy desire can be satisfied.
   b. Literature.
   c. Schools and orphanages.
   d. Medical work.
   e. The direct preaching of the Word.
   f. Special and systematic prayer.
3. The converts. Their struggle.
4. Our Moslem sisters and their children. Their needs. An appeal.
5. The church which is facing the Moslem world in Egypt.
   a. The Home Church.
   b. The Egyptian Evangelical Church.
   c. The Coptic Church of Egypt.

THE SUDAN.

1. An exploring expedition into the Egyptian Sudan on an *Up-to-date Map*, and personally conducted by a pioneer explorer.
2. Christ or Mohammed in the Sudan —Which?
3. Our Pagan Sisters in the Upper Nile.
4. Islam in the Egyptian Sudan. Political Influence, Past and Present.
5. Islam in the Egyptian Sudan. Moral Influence, Past and Present.

THE EGYPTIAN SUDAN

CHRIST OR MOHAMMED IN THE SUDAN—WHICH?

By Rev. G. A. Sowash, American Mission, Omdurman

THE Anglo-Egyptian Sudan according to the latest government statistics contains a population of about 2,500,000 souls. Of this number 1,200,000 are now Moslem and 1,300,000 are non-Moslem. These latter belong to various tribes speaking a variety of languages and each tribe has its own form of Animistic worship.

They occupy the Southern part of the country and are rather warlike in their dispositions but are usually courteous to the stranger. To these tribes the question of Mohammed or Christ is a very vital one. They stand today at the parting of the ways. It is not a matter of centuries with them, but of decades or at most two or three generations until the question shall have been decided for Christ and life, or Mohammed and death.

"The king's business requireth haste." Why? In a word because of the Mohammedan propaganda. At no time in the past has the religion of the false prophet made greater progress than it is making today in the dark continent.

There is not a single tribe in the whole Anglo-Egyptian Sudan where the emissaries of Mohammedanism are not to be found. Converts are being made daily. There seems to be a conspiracy of forces at work to accomplish the Mohammedanizing of all the tribes of the Sudan. In the first place the Mohammedans of the Nile Valley look upon the blacks of the Sudan as their legitimate prey.

For many centuries the Sudan was the great slave raiding country of the Turkish Empire. Unnumbered thousands have been carried away and sold in the slave markets of the world like so many cattle. Thanks to the mighty power of Great Britain, this diabolical traffic no longer exists, but the Mohammedan still looks with longing, covetous eyes toward the Sudan and while he may no longer enslave with fetters of iron he still hopes to bind them with the stronger bonds of his religion.

There is probably no place in the world where Christian work is so hated by Mohammedans among a heathen people as it is among the blacks of the Sudan.

The Army a Powerful Agency for Mohammedanism.

Then there is the army. This is a very powerful agency in the conversion of the blacks to Mohammedanism. The Anglo-Egyptian Army, including 136 British officers is composed of about 18,000 soldiers, one-half of whom are Egyptians and the other half are Sudanese. These are, with scarcely an exception, Mohammedans.

The Sudanese are practically all drawn from the southern tribes from which they are being continually recruited and they are no sooner enrolled than they become not only soldiers for their country, but swell the hosts of Islam.

These soldiers are stationed in larger or smaller bodies all over the Sudan, and their influence as a proselyting agency is enormous. It must not be forgotten that every true Muslim is a missionary. It matters not if he is by profession a preacher, a teacher, a merchant, an artisan or beggar or soldier; literate or illiterate, rich or poor, high or low, always and everywhere, first and last he is a missionary. He may not be able to read or write a word of his holy book,

the "Koran," but he knows much of it or all of it by heart, having learned it by hearing his teacher, frequently a blind man, repeat it word by word. So wherever he goes he considers it his religious duty to gather about him a little group of listeners to whom he recites with great solemnity what he strives to impress upon them is the word of God. He also does his best to inspire his hearers by the recital of the glorious deeds of Mohammed and the great warriors of Islam and assures his audience that when a man becomes a true believer in Mohammed he is safe from all the power of the Devil and not even Hell itself can stand between him and paradise. He stimulates the passions of the warriors of the tribes by offering them the spoils of their enemies, especially their goods and their women. He impresses upon them his own superiority as a Muslim, and assures them that they too may become great by conforming to the simple rites of his belief. All this appeals mightily to the tribesmen, because this new religion panders to his lusts and grants him frequently much more than his own tribal laws allow him.

As the old soldiers retire from the army to their ancestral villages they, with scarcely an exception, carry their acquired religion with them and not infrequently become teachers of it.

The Educational Influences.

Then there are the educational influences. Gordon college in Khartum is the center from which these radiate, and a more Muslim institution is not to be found anywhere in the Sudan. Quite a number of teachers in this institution are drawn from the greatest as well as the most bigoted seat of Mohammedan learning in the world, namely the El-Azhar University in Cairo.

In Gordon college are being trained the future preachers and teachers and judges for the entire Sudan. No such institution is to be found among the heathen tribes of the Sudan and no attempt has been made by the government to introduce such work, but an effort is made to induce promising young blacks to enter Gordon college and also the military schools. On the other hand in every Mohammedan centre of any importance there is a good government school, which is always a Mohammedan school and from these as well as from Gordon college are to go out the future instructors of the heathen blacks.

I leave my readers to judge how long it will be, under such circumstances, with no counteracting influences at work, until there will be no question of Mohammed or Christ. Will it be three generations or one, or less? Does the King's business require haste? Already in the Sudan, a large part of which was once Christian, Mohammedanism is entrenched and has been for centuries. Of the 13 provinces into which the Sudan is divided nine are entirely Mohammedan and the tenth is almost so.

There is still a fourth influence at work to Mohammedanize the Southern Sudan. It is the Arab trader. Many of these traders are without principle and while they are propagating their religion they are also deceiving and plundering and debauching the blacks. At the same time they are doing all in their power to poison the minds of the blacks against the missionary and to counteract all his influence upon them.

The trader also loses no opportunity to misrepresent the missionary to the government officials. Only recently the combined influence of these traders was used successfully to induce the Government to close the little store on Doleib Hill thus cutting off one of our most

simple and easy methods of access to the people and this not because it was in any way hindering legitimate trade but because it interfered with the unjust gains of some unprincipled traders. This at once works against the best interests of the people as well as against the mission and all to gratify the greed of a few men who have no hesitation in exploiting the people when it means the gratifying of their own selfish interests.

Now what is being done to counteract all this Mohammedan influence. There are at present, only 5 of whom with their wives belong to the American Mission, 10 or 12 Protestant missionaries in 6 or 7 centers of the heathen part of the Sudan occupying a territory of nearly 400,000 square miles and among about 1,400,000 people or to each missionary a parish the size of the state of Ohio and a population of about 120,000.

Reading from left to right (standing) Mr. Tidrick, Mr. Guthrie, Mr. Reed of Egypt, Miss Barrackman, Mrs. Giffen, Dr. Giffen. (Sitting) Mrs. Lambie, Dr. Lambie and Mr. Sowash.

A GROUP OF SUDAN MISSIONARIES IN DR. GIFFEN'S BACK YARD DECEMBER 1910.

How long at this rate will it be until The Christ shall reign over this land? I have no question as to what shall be the final issue in the warfare between Christ and Mohammed, "For He shall reign until He hath put all enemies under His feet." But the vital question for us is: How many generations of our poor black brethern in the Sudan will we allow to go down to eternal death in Heathenism or Mohammedanism before the Gospel is preached to them? Does the immediate prospect seem dark and discouraging? Yes, to the eye of flesh, but not to the eye of Faith, for the former sees only the Hills of Difficulty, but the latter beholds the white-robed throng coming up from every nation and all tribes and peoples and tongues.

Does not that include these poor blacks who have so long been neglected and deceived, and oppressed and plundered? Catch the vision of the Psalmist when he looks out over the nations of the earth, then lying in heathen helplessness and saw Rahab (or Egypt) and Babylon and Philistia and Tyre with Ethiopia as among those who know God. As he stood on that far-off summit of vision he saw the time when "Ethiopia (which is the Sudan) shall make haste to stretch out

her hands unto God.'' How much nearer that time is now. If the Psalmist could see from his distance such marvelous changes taking place among heathen peoples, how much more clearly ought we to see the approach of that day when the war drum and the battle shout shall give place to the psalm of victory as these sons of Ham shall unite their voices with that multitude which no man can number in praise of Him whose cross a black man bore on the way to Calvary that he might there open the way to glory for them and us. Shall that day be hastened by the speedy preaching of the Gospel among this people or shall we stand idly by while the great black pall of Mohammedanism is thrown over these tribes by the emissaries of the false prophet of Arabia?

Which shall it be, Mohammed or Christ? For you, my reader, it is left in some measure to decide the fate of these blacks. In your generation their destiny for centuries will be largely determined for Christ or against Him. Which shall it be? What is done in this generation will count for much more than that which may be done in many succeeding generations. If once these tribes become Mohammedans their conversion to Christianity will be many generations dclayed. *Are you helping to delay it?*

There is a time, we know not when,
A place, we know not where
Which fill the destinies of men
With glory or despair.

That time for the tribes of the heathen Sudan seems to be now. The Mohammedan hosts are sweeping down upon them. Arise O God! Gird thy sword upon thy thigh, O Mighty One! Arouse thy people that they may come to the rescue speedily ere that awful cry of despair shall come up from the south and smite upon their ears forever. Too late! Too late! No man cared for my soul.

OUR PAGAN SISTERS IN THE UPPER NILE.

By Mrs. R. W. Tidrick, Doleib Hill, Sobat River.

BIENYA.

BIENYA was a little Shulla girl, perhaps thirteen years old, when she came with her mother to ask for work at the home of the recently arrived missionary. Her chief recommendation was that she had once worked for another lady at the mission. Since she seemed a bright, promising girl, in due time she became a servant in the mission home, and not only a servant and a scholar, but a teacher as well, for her new mistress had many things to learn about the black people. At first the language seemed so difficult, that she almost thought it would be easier to teach Bienya, English than to adjust her own mouth and throat to the strange sounds. But in many ways, without many words, they made made themselves understood to one another, and Bienya became a link between her mistress and her people.

At once you could have distinguished her from the other Shulla girls. Every morning when she came from her village, she washed her face and hands and put on her clean calico dress, and for that day, at least, she did things differently than the rest of her people. Sometimes if she had a headache—probably caused by sleeping in a smoky hut without a breath of fresh air—she would come with

her face and head dripping with oil, but she soon learned that this made her clothes dirty and displeased her mistress.

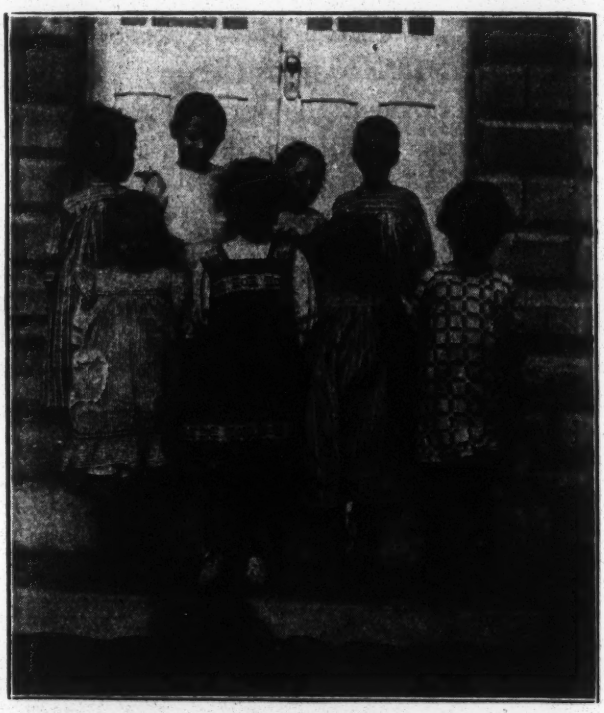
Do you wonder what she learned to do at the mission house? She learned to sweep the floors, dust the rooms, wash dishes and set the table, to wash clothes; in fact, to do all the simple household tasks, not in careless village fashion, but thoroughly and neatly. Sometimes in the afternoons, she would have a lesson in sewing. What slow work it was, too at first! She had seldom used a needle before, and doing all the work with the same hand was, after a little practice, much faster than holding the cloth between the toes, and using both hands to push the needle in and out, as the Shullas do. She was ambitious enough to start making a quilt, and if time had permitted, perhaps it would have been finished. Before it was completed, however, her people had need of her help in the village, and she left us for the time. At various times afterward she returned to work for a few weeks at a time, and there were none of the girls that proved more intelligent nor more lovable than Bienya.

She took great delight in the care of the missionary's little boy, and a more faithful nurse could not have been found. For all her face was black, he found her an excellent play-fellow, and quite returned her affection.

AMOUM.

Amoum, a younger and smaller girl than Bienya, came to the missionary and wanted to work with Bienya. The work looked easy, and the wages looked large (five cents a day), so she promised repeatedly that if she were only given a trial, she would stay with the missionary ten years!

Experience had proved that the Shulla promises readily, but breaks his promise just as readily. Amoum proved to be as uncertain as her promise. Being such a child, she was always more ready to play than to work. She had great curiosity about articles used by the foreigners. Often she would stay in the evening till dark, so that she might see the lamps lit.



"SUFFER THE LITTLE CHILDREN TO COME UNTO ME AND FORBID THEM NOT"

A GROUP OF GIRLS IN THE GIRLS' SCHOOL, KHARTUM NORTH.

All but one of them are boarders. Four nationalities are represented—Greek, Egyptian, Jewish and Sudanese. All kneel in prayer each night and say: "Now I lay me" in Arabic, always closing with: "Have mercy on me, O Lord, I am sinful."

Unlike Bienya, she did not readily adopt the foreigner's ways. She wore her new dresses only because she must, and needed constant watching to make her do her work well. No doubt she was often glad to reach the village in the evening, don her Shulla clothes, anoint herself generously with oil, and go to sleep on the bare mud floor of the smoke-filled hut.

It seemed to delight her to shock the missionary by eating such offensive articles as stale meat and *ancient* eggs, and if she were chided for so doing, she would laugh and say: "Why, the Shullas all eat such things. Don't you like the Shullas?" Nothing the mistress could do seemed to arouse in her any desire to be better than the rest of her people.

In one thing she excelled. Her memory for the Bible stories and lessons learned at the daily meetings for the workers, was far above the average, and she was able to answer many questions about them. She was a merry child, full of fun and jokes, and perhaps the seed sown will bear fruit in years to come, if not now.

AGUM.

Agum stayed in the mission home for nearly a year. Her mother was dead; her father one of the shrewdest, but one of the trickiest men we knew among the Shullas. The family having had some connection with the mission for several years, perhaps it was not surprising that Agum was willing to promise to stay a year, and was willing that part of her wages should be kept back until the end of the year.

Being a willing worker, a cheerful companion, and an excellent nurse for the baby, in the course of a few months, Agum became almost a household necessity. No other girl who had worked in the home had been so ready to adopt the new methods of work and of dress. This was a great satisfaction to the missionary, for many of the girls, like Amoum, are so conservative that they are very slow to learn. Unless they come to really desire better things for themselves, they will be slow in advancing to a higher plane of living.

Agum on one occasion, went with the family to Khartum, and her delight and admiration for the wonders she saw were unbounded. The old women in the village were horrified at her going on such a journey, telling her that no Shulla girl ever went to Khartum and returned —which was no doubt true in the days of slavery. However, she lived through it, and will have something to remember all the rest of her life.

Just before Agum left, the missionary was making some new clothes for her, and asked her if she would wear them in the village when she went there to stay. She said she would not dare to, for if she did, the other women of the village would make it so uncomfortable for her that she could not live among them. They should be saved for special occasions and for visits to her friends.

The mistress had grown so fond of Agum, that her disappointment and sorrow were very keen, when, just at the end of the year, she found that the girl had been using her privileges as a means to deceit, and had yielded to the temptation to steal. It was hoped that she would confess her sin, and stay long enough to prove her repentance, but when she persistently protested her innocence against positive proof, it was necessary, though disappointing, to send her to her village.

After her return to her own people, her father made arrangements for her to marry a man who already had two wives. To him, and perhaps to her for a time, at least, it seemed like a favorable marriage, for the man could speak and read Arabic, and for a Shulla was well-to-do. Agum's brother used his influence to hinder the marriage, but part of the dowry had already been paid, and it seemed probable that the marriage would soon take place. After a few months Agum exercised a woman's pre-

rogative, refused to marry the man, and eventually ran away and married a man of her own choice.

A PAGAN SISTER AND HER CHILD

We wonder sometimes if the lessons learned in the mission home in regard to cleanliness, pure air, wholesome food, and care of the children, will not help these girls to a better life when they come to have homes of their own. We sincerely hope they may not so readily yield to the superstitious village people, when sickness comes into the home, as did the woman in the following incident, a woman who, although she has long lived under the influence of the mission, is yet held by the bonds of superstition. The pity of it is, that the innocent must suffer.

Fatma was the wife of one of the best young men about the mission. She was considerably older than her husband, and was anything but handsome. When a child, she had fallen into the fire, and the accident had left her with but one eye, and a badly scarred body.

Her husband was an ambitious fellow, and married her when he was still quite young, because he could get her for a very small dowry. At that time he may have thought that he would have many wives, so that physical disfigurements in some of them would make no difference. But since that time he has come under Christian influence, and has put away his second wife, retaining only Fatma.

Their two children were bright little girls, the younger being at this time a babe of six or seven months. One day Fatma brought the baby to the missionary to get medicine for its sore eyes. Those who have heard of the "Egyptian sore-eyes" can imagine what the little thing was suffering. When she failed to return the next day for treatment, the missionary went to her house. Imagine his horror and disgust to find there an old man from the village, performing an operation on the baby to cure its sore eyes. The operation consisted in pulling the child's lower front teeth, which were not yet through the gums. The poor little thing's mouth was all lacerated and bleeding from the use of the dull iron "operating" instrument, and its cries were pitful to hear. When questioned about such a performance, Fatma said in all sincerity that, unless these teeth were pulled, not only would the child's eyes not be healed, but it would be sure to have some deformity. From this incident we surmise that superstition probably accounts for the Shulla custom of extracting these teeth.

It is from such things as this that the missionaries hope to rescue the women

and children of the Sudan. This is not an isolated case, but only one which happened to come under our observation. It is only the love and spirit of Jesus Christ in their hearts that can bring them out of the darkness of heathenism and make them servants and children of the Most High God.

ISLAM IN THE EGYPTIAN SUDAN

POLITICAL INFLUENCE, PAST AND PRESENT.

AUROLA R. MCINTYRE, KHARTUM NORTH, EGYPTIAN SUDAN.

IT may be said of all nations that to a greater or less degree, the political and religious history coincide. The individual in quest of political power finds the religious impulses of a people, a useful tool in the attainment of his end. Perhaps in no case has this been better illustrated than in the advance of Mohammedanism. The crescent carries with it the spirit of him who first bore it, rule or ruin, peacefully if none oppose, otherwise with the sword. All governments under its control must bend to its dictates.

The history of Islamic government in Sudan does not differ from any other where this foe of progress rules. The emissaries of the false prophet appeared in the Sudan centuries ago. It is related that in 968, an explorer visited a city at the junction of the Blue and White Niles. There he found the mosque side by side with the Christian church. Toleration was granted the Moslem, but it resulted in his supremacy, for Islam knows no toleration.

Slave hunting was one of the early methods of propogating the Moslem government and religion in the Sudan. The Arab despised a people who as he considered had no religion. The Arabs hunted the Negro like wild beasts, dragged him from his home and sold him in the market, trampling every right of humanity. In the early days of Egyptian occupation there was jealousy between the Arab and military factions with the result the the former exercised great power though incapable of the most elementary ideas of patriotism or moral progress.

In 1881 Mohammed Ahmed, a fanatic and reputed reformer of the Moslem religion succeeded in stirring up the natives to rebellion which culminated in the fall of Khartum and the tragic death of Gordon in 1885.

The tales of suffering and woe, of the sale of defenceless women to grace the harems of those who had slain their husbands and children, of the tortures and horrors that prevailed during the "reign of terror" of the Mahdi and his successor, the Khalifa, are too horrible to relate. It is but a fearful illustration of Moslem rule unrestrained.

Dr. Giffen in the fourth chapter of his book "The Egyptian Sudan" gives a vivid description of the conditions in Omdurman, the Dervish capital at that time.

With the re-occupation by the British in 1898 things took a decidedly different aspect. In a few years from the heaps of ruin of the old Khartum sprang up a new city, the present capital. Dr. Giffen says in referring to this, "Already Christianity has done more in two or

three years, even of the ruin which has been wrought, than in centuries of Islam. When we think of thousands who died or were slain, the price of this political change seems too great; but if the blood of the slain is for the redemption of millions, it takes on a new value. In the midst of the peace and prosperity of the new order of things even Gordon's death has a new meaning. Here alone, unaided by any other human life or sustained by any human sympathy, the Christian soldier did duty unto death. It was a life of magnificient power."

A BEDOUIN CHIEF

OVER 600,000 OF THESE STURDY PEOPLE IN EGYPT AND AS YET NO MISSION WORK HAS BEEN DONE AMONG THEM. THEY LIVE IN TENTS.

So much for a view of Islamic government in the past—but what of the present? Shall we say that with the coming of a Christian power all of these abuses disappeared? Not so! Would that it were true! It will be admitted that the mammoth undertaking of governing a land of blood thirsty fanatics elated with recent power and chagrined at defeat, would require discretion and tact. But whether the policy adopted under those conditions is necessary at present is the question. Practices are legalized in this land that would not be tolerated a day in England. Moral advancement is retarded and efforts frustrated. All but criminal cases are decided in religious courts. All matters affecting the social and religious life of the Moslem population are settled according to Islamic law. Laws of divorce and marriage and all those affecting security of life and property rights, as well as social questions are not better than in the time of the Mahdi. Mohammedanism boasts that its system of plural marriages guards them against the social evil, a fact which the prevalent practice and impurity among the people disprove. A legalized house is within sight and hearing of our Girls' School in Khartum North, and although protests have been made it still remains.

The progress in the developement of natural resources and in agriculture has been made in spite of Mohammedanism.

Friday is the legalized day of rest and all government employees, many of them Christian, are required to work on the Sabbath. According to the regulations for missionaries the work is so restricted that agressive evangelism is impossible. Severe restrictions are also placed on the schools. During the present year, the mission store at Doleib

Hill which has been one of the most useful agencies in getting in touch with the people and helping them, has been closed by order of the government. It is argued that it is unfair to the Arab trader. The latter is then allowed a free hand to carry his religion among the Pagan tribes.

Thus we see on every hand the iron heel of Mohammedanism placed on reform and progress. Islam knows no patriotism.

ISLAM IN EGYPTIAN SUDAN

MORAL INFLUENCE, PAST AND PRESENT.

By Elsie E. Grove, Khartum North, Egyptian Sudan.

ISLAM reached the Sudan about the second century of its existence, or about 900 A. D. At that time this region was mostly Christian; but with Mohammedan methods of conquest, things were soon changed, and it is an utter impossibility to give an adequate conception of the immorality of the Sudan in the space allotted us.

The moral influence of Islam in the Sudan is, in general, the same as in other countries where it holds sway, and that, to be brief, is beyond description and beyond the power of human imagination.

In Islam there is a widespread divorce between morality and religion; one may be devout and yet utterly vicious; perform the ceremonial requirements of the religion and yet feel no impulse whatever toward pure and holy living. "I have broken a rule, I shall be punished," says the Mohammedan, but "My Father's heart is grieved, I have lost his fellowship, I have fallen" is never his thought. To the Mohammedan the thought of God lacks moral influence. The fatalism of their religion hinders a sense of moral responsibility, for God is even the source of evil.

Mohammed, their prophet, himself morally corrupt, is no inspiration to holiness.

Can we expect any morality in the life of a people whose religion sanctions lying, theft and murder; legalizes slavery and polygamy; permits sensuality in this life and promises it for the life to come? How aptly the African Moslem expressed it when he said to the European: "You see these garments of ours, how wide and how flowing they are, our sleeves are loose, and we have easy fitting slippers. As our clothes are wide so is our religion; we can steal, tell lies, deceive each other, commit adultery, and do all manner of iniquity just as we wish and at the last day our prophet Mohammed will make it all right for us." With such a standard there is absolutely no hope.

Morality in the Sudan is even lower than in Egypt for there law has stepped in and forbidden concubinage and slavery, not so in the Sudan. To sum it all up in a few words the outlook is as dark as sin and degradation can make it, and yet as bright as the promises of God, for, "Ethiopia shall haste to stretch out her hands unto God."

FOREIGN MISSIONARY CORRESPONDENCE.

EGYPT.

Summer has come to us with its heat and its dust. We are surrounded by sickness and mournings. Only yesterday a neighbor-man ate his breakfast as usual and a few minutes later he was a corpse. The scene of this man's funeral was terrible, with their hired mourners — the women dancing and beating their faces and even the men who were near relatives, beat their faces. The suddenness of the death made it such a shock to those who knew him.

We were very pleased to have two nights on the "Allegheny" with Dr. and Mrs. Pollock last week. They were working at Hala which belongs to this district, so we had the days in town and the nights on the boat.

The soul-hunger of many, would, I think, move the heart of the most unconcerned. I wonder if we are doing all that is required of us for their Souls. We were very glad to have a wearer of the green turban come with Abd-el-Messieh a few days ago, from his town. He was asking sympathy and prayers. His honorable position as the leader of the Tikrs was taken from him not long since, because he had been seen in the company of Abd-el-Messieh. The evil one is very hard at work, but Christ is able to overrule all for His glory.

We were pleased to have twenty-one women present at our missionary meeting today. This is a goodly number for us. Not that the women of the town are few, but they are fanatical. One woman said she could not come to our missionary meeting because she had not taken permission from the priest—and he had told them that they must not come to any of our meetings. They can slip away from their husbands to do whatever they wish, but they are afraid to go contrary to the least thing that the priest says to do. Who has the greater sin?

Our schools are full now and doing good work, and we know by experience that our own pupils are never so fanatical when they grow up, as are those who have not known us.

Hoping for the future to be better than the present, I am,

Very sincerely,

M. R. HART.

May 14, 1913. Zagazig, Egypt.

To the readers of the magazine the name of Mr. Mikhael Mansour is not unfamiliar. He was a student of El-Azhar, the great Mohammedan University, for a number of years. He was converted and baptized, and since then has been striving to win his (and our) Moslem brethren to the Savior.

For more than ten years he has been conducting weekly meetings for Mohammedans in the chapel of the Central Building, Cairo.

Recently these meetings have grown in interest, the number of Mohammedans attending has increased until the chapel has been crowded.

Each evening Mr. Mikhael Mansour gives a plain, earnest gospel address. After this he takes up some subject concerning Mohammedan beliefs. He has aroused much interest in these meetings by inviting discussion. After he has finished his Gospel address and talked on some phase of Moslem doctrine, he invites someone to set forth his views, when he again replies to him.

On one occasion before the hour for beginning, the chapel was crowded, the windows were full and even the platform was full. But still they came, crowding around the door and windows until almost a thousand were listening to the message. Hundreds of these had to stand, and looking down on that great audience, as those of us who were in the mission house could, we wondered at the order and attention of such a crowd. They sat there even leaning forward as if afraid they might miss a word, or stood

crowding as near as possible ever trying to quiet anyone who might be tired, or wish to talk. For nearly two hours they stayed and listened.

The missionaries began to wonder what should be done for the next meeting. Such an audience could not be accommodated, and just what to do was a perplexing question. It was finally decided to exclude all Christians and to admit only the Mohammedans by ticket. But alas, for plans, they cannot always be carried out. Long before the hour for the meeting the door was crowded by those who wished to attend. The door was so crowded that the speaker had to enter by another door leading up-stairs and come down by another way in order to reach the chapel. The room was filled, yet there seemed to be a larger crowd outside. The missionaries did not wish to resort to force to keep order and as the confusion was so great the meeting was dismissed for the evening. For nearly an hour a part of the crowd stayed to see if there would not be an address.

One interesting feature of these meetings is that a large number are from El-Azhar; students and teachers come week after week and even take part in the discussion.

Another feature is the friendly feelings they show to the speaker and missionaries. True a number of panes of glass and some benches were broken, a few stones were thrown, but what could be expected from so large a crowd?

These two meetings have emphasized two great needs; namely, that of prayer and that of a larger auditorium. Mr. Mansour needs our prayers. As he stands before the Moslem audiences witnessing for Christ he needs to be upheld by our prayers, or as he from day to day seeks to lead these people from the false to the true, from the Prophet of Arabia to the Savior of the world through personal work, he needs the help that may come through our prayers.

Then these masses need your prayers. We know not the motive that brings them to these meetings. It may be many come for the sake of the discussions. But they hear the Gospel. The very fact that so many listen shows a longing for something more satisfying than they have. May they find it in the Savior.

MARY F. KERR
Cairo.

NEWS JOTTINGS FROM EGYPT.

Monotony.

If anyone expects to find this in the life of *Luxor Girls' Boarding School* she will be sadly or pleasantly disappointed. It is a rare week in which some unexpected occurrence does not break in on the routine. Miss Ferrier's latest events have been such as will appeal to the sympathy of mothers and house-keepers; a succession of little ailments, two cases of diphtheria, the illness and departure of the cook, and the inauguration of a willing, but inexperienced substitute. The new cook's chief defect in her previous work had been one not epidemic in the world—a passion for Bible study not thoroughly under control!

But the stream of good work flows on in spite of all surface waves and breakers. The school prayer band is growing in numbers and in zeal, many of the girls keen for service. The C. E. Society and the weekly prayer meetings were stimulated by a visit from Mr. and Mrs. Dickens of the North African Mission who were in Luxor during the enforced absence of the missionaries at the meetings of the Missionary Association.

A New Presbyterial.

The first meeting of the *Middle Egypt Presbyterial Missionary Society* was held on March 14th in Beni Suef, the centre from which Mr. and Mrs. Adams, Miss Paden and Miss Hammond work. Egyptian delegates were present from Feshn and the Fayum and Miss Thompson came from Cairo to encourage the new enterprise. The audience was of many shades of belief — Protestant, Copt, Greek Orthodox, Roman Catholic and Moslem.

Three necessities of the Christian life were urged by different speakers, prayer, Bible study and work for the salvation of others. (This last awoke some murmuring among the Mohammedans who had been unobserved by the speaker. "Does she think to make Christians of us?" they asked. Would that she, or

some moved by her words, might succeed in such a quest!)

The friendly hospitality so conspicuous in American Presbyterials was not lacking and many ties were drawn closer by the day's doings, while the Thank-offering presented amounted to $72.50.

The Latest Fashion.

In Waladecya for the first time a Protestant Baptism took place in a little meeting-house lately acquired. The mother was radiant and her little "Paul" arrayed like Joseph in rainbow hues. True, he wore no coat, but his bright red gown and maroon colored cape were liberally dotted with brilliant flowers, while a marvelous hood adorned his little head. To a ground-work of emerald green and a back piece of navy blue, checked by broad white stripes, the mother had lovingly added frills. Where emerald green met navy blue a scarlet ruffle was attached, and one a few inches nearer the front was of sky-blue while a halo of orange-yellow surrounded the tiny face.

The baptism preceded a communion service and the little hall was packed with spectators. Paul living up to the demands of his fine raiment behaved with exemplary quietness and the young mother took on the vows on his behalf with a pleasure and earnestness that were good to behold.

INDIA.

The time for my home furlough has come. If any of you have waited seven years to see your mother and brothers and sisters, you will know the feeling of excitement one has at the thought of being on the way to them.

In our work we find some discouragements, but more encouragements. The Christian women have made progress. Many have remembered well the Bible stories taught them in other years; some have learned to lead in prayer, and they are learning to give, and some seem to love to do so. Many times we have been made glad by women coming to us, saying: "Here is a thank-offering" or "We have our thank-offering ready. When will you have the meeting?"

One of the discouragements is the coming of the Catholics into our midst. They do not work among the heathen and teach them, but they come and entice those who have already been taught, by offering them land, etc., and those who love the things of this world more than they love Christ are enticed, and become Catholics. But there are many who stand firm. They say they have become Christians that they may be saved from their sins, and not for what they might receive of worldly goods. It is rather amusing to see those who have remained true, try to make those who have gone over to the Catholics feel that they have no part in the class when we come to teach them. Not long ago a woman whose husband has become a Catholic came with the other women to our class. One woman said to her: "What are you doing here? You are a Catholic." She answered: "I am not a Catholic, and never will be." The other woman said: "Your husband is a Catholic," and she said, "but I am not." So it may be that this is a sifting as it were, of the wheat from the chaff, and this may be a means of growth and strengthening to those who are true.

Before I close I want to tell you of a little incident that amused us very much. During our last day of camp, as Miss Hill and I were about to go into a village we saw a wee boy about the size of a "minute" sitting on his honkers with his eyes closed so tight that his face was all wrinkled. He was afraid of us with our white faces, and instead of crying or running away he sat down and closed his eyes so that he would not see us. It was as cute a thing as I have ever seen. I longed for a kodak.

I hope to meet many of you while I am at home, and I may have an opportunity of telling you some of the interesting things I cannot think of now.

Yours sincerely,

LENA S. BROTHERSTON.

Ahmadabad.

Loving Tribute to Miss E. D. Brown

PRESIDENT OF THE WOMEN'S GENERAL MISSIONARY SOCIETY—WOMEN'S BOARD—BY A MEMBER OF THE BOARD

About midnight August 14, 1913, Miss Elizabeth Downing Brown heard the loving call of her Master to enter into the joy of her Lord in her heavenly home. The women of the United Presbyterian Church are therefore called to mourn the loss of one of our best beloved and most consecrated workers. She was born in April, 1836. Her whole life was spent in Pittsburgh, the city of her birth.

She early gave her heart to Jesus Christ and for more than half a century was an influential member of the old Second United Presbyterian Church. Always a leading member of its Missionary Society it was only natural that her deep interest in humanity should be manifested in loving deeds. She was one of the first members of the United Presbyterian Women's Association in 1878 and continued to be a Manager of one of its boards for almost thirty-five years. Her love for its wards in its three institutions—the Orphans' Home, the Home for the Aged and Columbia Hospital, never wavered.

She was one of the organizers of the Women's General Missionary Society in 1883 and in the same year one of a committee which organized Monongahela Presbyterial. She was elected a member of its Board of Directors in 1886 serving continually throughout the years. In 1887 she was elected Vice-President of the Board which office she held until 1909 when she was elected President serving continually until the time of her death. Her cheerful, sunny disposition, her loving smile, her tender sympathy and her deep spirituality made her a woman eminently fitted to fill this and other important positions which she held. Faithful in her devotion to the work she could always be depended upon to give her best of time and service to any duty devolved upon her. No one was more eagerly welcomed at the General Conventions; more loyally trusted as a loving friend than was our dear President. If any member of the Board was in sickness or sorrow Miss Brown was sure to be with them and helped to carry their burden by her tender, loving words of sympathy and cheer.

Her latest honor was that of being elected president of the Women's Section of the Presbyterian Alliance which recently met in Aberdeen, Scotland, so far had this quiet woman's name and fame become known. It was hoped that she would be able to preside in its meeting in Pittsburgh in 1917.

For the last eight months she had been in rather feeble health and her absence from the meetings of the Board has been keenly felt. In her hours of suffering in her quiet home she told us that she had had precious periods of sweet communion with the Master whom she loved. She has passed away from earth and its cares but her works do follow her. Who can estimate the throng which has welcomed her as she entered the new life—Souls brought to a saving knowledge of Christ through her instrumentality gathered from many lands.

Her loved nephews and nieces, the Home for the Aged, the Women's Board, Monongahela Presbyterial, the Women's Missionary Magazine and the old Second Church have all lost one of their dearest and best friends but we sorrow not as those without hope for we know that she is safe in that home where sickness can never enter. She was an inspiration to all who came within the circle of her influence and she demonstrated the truth of the promise—"A Woman That Feareth the Lord, She Shall be Praised." To those of us who remain the lesson comes: "Work While It is Day for Ye Know Neither the Day Nor the Hour When the Son of Man Cometh."

EDITORIAL.

TWENTY-SIX YEARS OF FAITHFUL SERVICE.

In the August number of the Women's Missionary Magazine, Mrs. W. C. Hutchison, Senior Editor, has announced her intention to retire from active duties and further responsibilities of the magazine. Mrs. Hutchison has been the senior editor since the first issue of this periodical. To give a period of twenty-six years in responsible relations to a duty like this makes it a part of one's life.

When one reviews the past quarter-century, time seems a small fraction of it. One has hardly dared to count the years, so rapidly has the management of world affairs changed in methods and means for all classes of work. But to her who has been so closely associated with the responsibilities of making a Women's Missionary Magazine, from its beginning to its full grown *womanhood,* there is a life in itself. Mrs. Hutchison has kept in close relation to the advancing demands of Missions, and to do this she has had to make much self denial of time and comfort.

As in all Christian work, especially, whether we are with it at its beginnings when methods of launching a new venture are responsible and trying or if we come to it when reinforcement and increased facilities are needed, there must always be more or less of denial of self and time. Only those having experienced some of the responsibilities of making a Missionary Magazine on the support of a small margin can appreciate the faithful service required by one who was with it from its first issue. Of those who were early associated with Mrs. Hutchison and so well known in the church in the first years of the Magazine, none remain. Mrs. J. G. Carson and Mrs. Belle McDowell Patterson have entered eternal life.

The readers of the Magazine, especially subscribers during the past quarter of the century will reread with added interest the story of "The Twenty Five Years of *The Women's Missionary Magazine*" as given by Mrs. Hutchison in the August number, 1912.

It is a privilege and a blessing for any woman engaged in any Christian work to have the full sympathy and co-operation of those nearest to her in her home. The Magazine readers of the past quarter-century should know that Mrs. Hutchison's husband has been of rare inspiration to her and has made the responsible duties of Mrs. Hutchison during these years a joy and not a drudgery. We make no apology to speak a word of praise for such a man as Mr. Hutchison, even in connection with a Women's Missionary Magazine.

For the future of the Magazine, its work is but begun. So long as there is need for the women of the United Presbyterian church to know of their duty to a world without Christ, will there be required some one to volunteer her services to this incessant task of making a monthly Missionary Magazine.

We believe there is a larger field of service to enter if we keep pace with the advancement of Christian Missions and its demands. M. E. M.

* * *

DEATH OF MISS E. D. BROWN.

Member of the Women's Board.

We have learned with sorrow that the valuable and lovely life of Miss Brown is ended here. Although her gain is beyond any comprehension of any human friend, the loss to the work to which she gave herself, especially her relations to the Women's Board causes us to mourn. During the past twelve months, four women who have been members of the Women's Board, three in active service, have been called from earth.

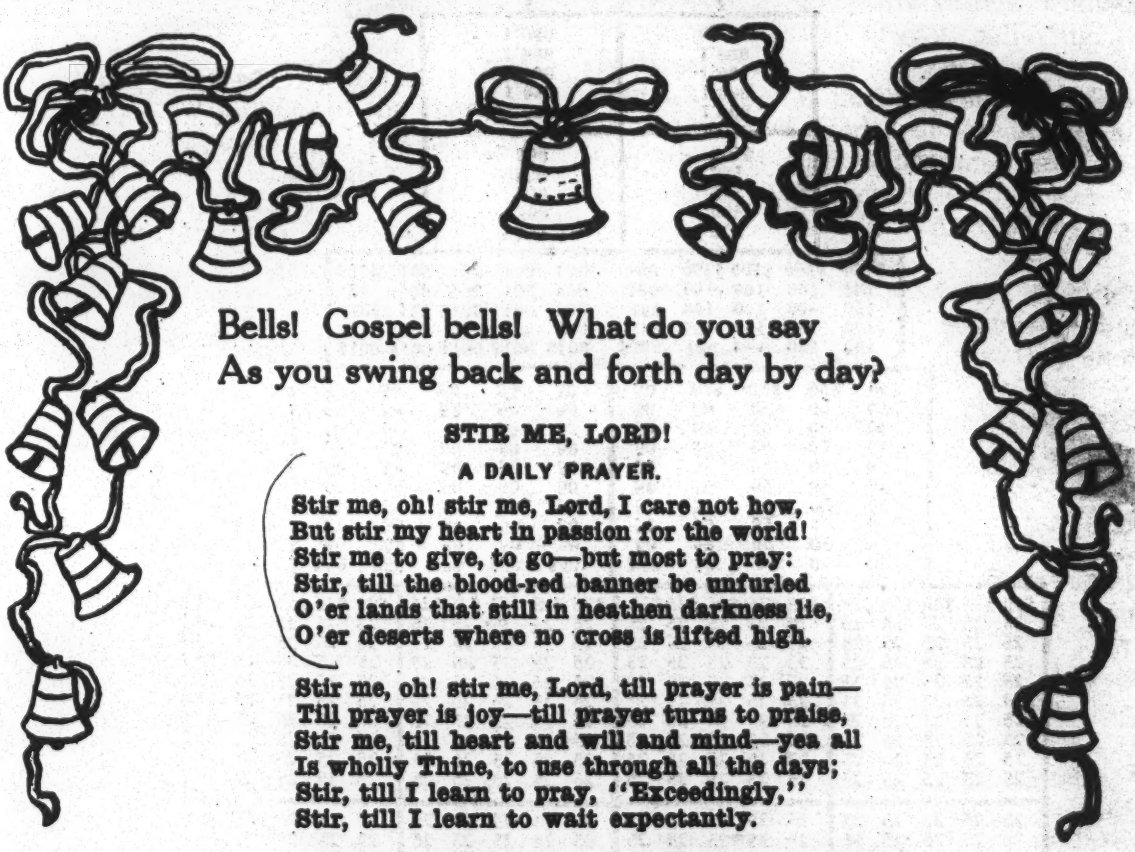
Let the faithful life of Miss Brown speak to the right woman to occupy her place which is worthy of her greatest gifts.

THANK-OFFERING DEPARTMENT

EDITED BY MRS. MARY CLOKEY PORTER

15 Marshall Ave., North Side, Pittsburgh, Pa.

Business Address, 905 Publication Building, Ninth St., Pittsburgh, Pa.



Bells! Gospel bells! What do you say
As you swing back and forth day by day?

STIR ME, LORD!

A DAILY PRAYER.

Stir me, oh! stir me, Lord, I care not how,
But stir my heart in passion for the world!
Stir me to give, to go—but most to pray:
Stir, till the blood-red banner be unfurled
O'er lands that still in heathen darkness lie,
O'er deserts where no cross is lifted high.

Stir me, oh! stir me, Lord, till prayer is pain—
Till prayer is joy—till prayer turns to praise,
Stir me, till heart and will and mind—yea all
Is wholly Thine, to use through all the days;
Stir, till I learn to pray, "Exceedingly,"
Stir, till I learn to wait expectantly.

Stir me, oh! stir me Lord. Thy heart was stirred
By love's intensest fire, till Thou didst give
Thine only Son, Thy best beloved One,
Even to the dreadful Cross, that I might live;
Stir me to give myself so back to Thee,
That Thou canst give Thyself again through me.

Stir me, oh! stir me, Lord, for I can see
Thy glorious triumph-day begin to break!
The dawn already gilds the Eastern sky;
Oh! Christians arise! awake! awake!
Oh! stir us, Lord, as heralds of that day,
For night is past—our King is on His way!

WHY NOT?

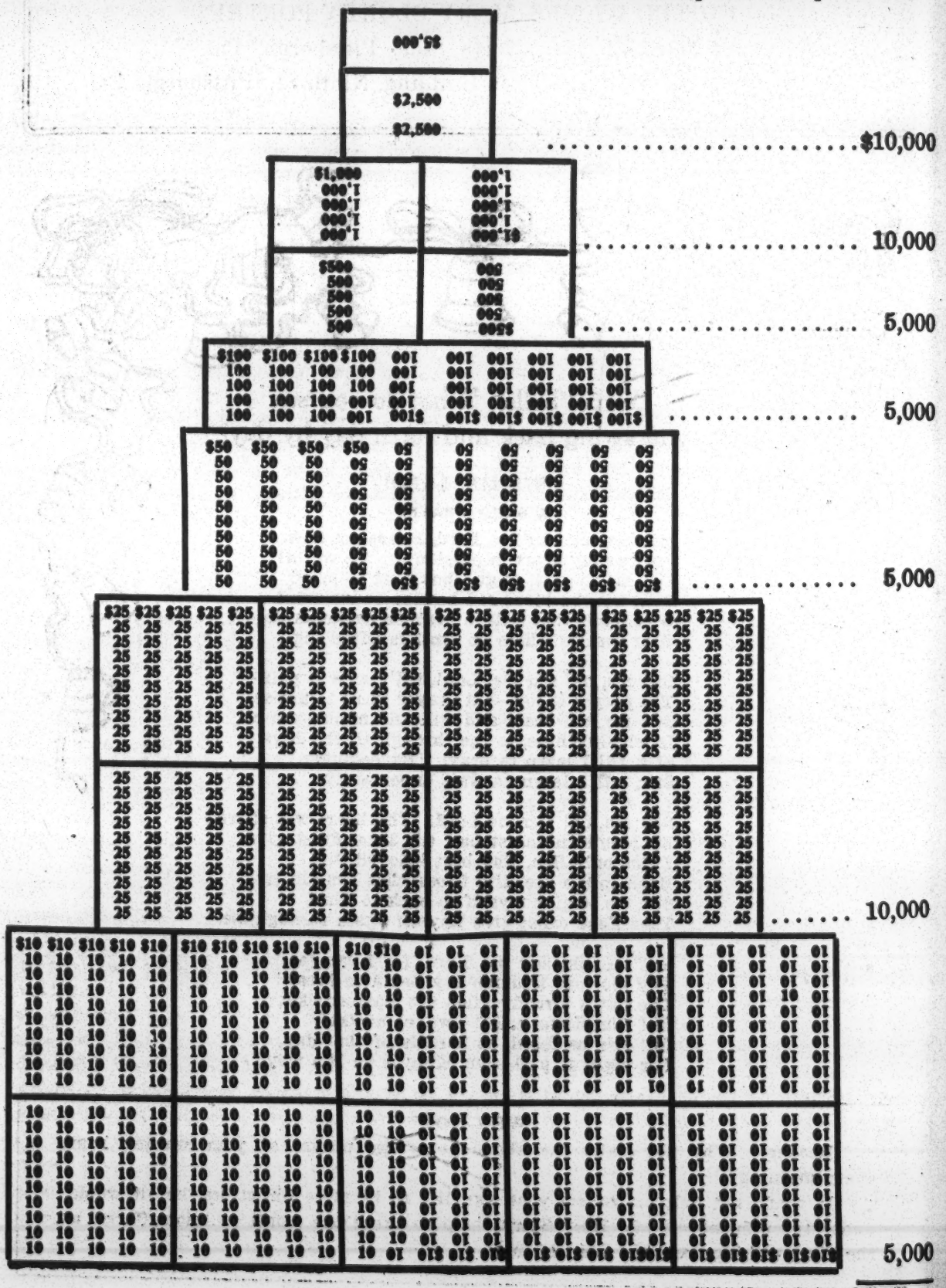
Reader! Why not make the above poem the prayer of your waking hour, every morning?

It would not only transform your own life to be more Christlike, but it would, under the influence of the Holy Spirit, help to bring the world to know Christ as the King of kings, and the Lord of lords.

A MONUMENT OF GRATITUDE

IN CELEBRATION OF THE TWENTY-FIFTH THANK-OFFERING OF THE WOMEN'S GENERAL MISSIONARY SOCIETY UNITED PRESBYTERIAN CHURCH

WANTED! $50,000
FOR WHAT? ..... Girls' Boarding School
WHERE? ..... Tanta, Egypt
WHEN? ..... Before December 1, 1913.
HOW? ..... By Senior and Junior Life Membership Fees and Special Gifts



$10,000
10,000
5,000
5,000
5,000
10,000
5,000

$50,000

SEPTEMBER! BEAUTIFUL SEPTEMBER!

September will find very many members of our Missionary Societies having returned home from their vacations, greatly benefitted in health.

Who "daily loadeth you with benefits?" Who wants you to look up and thank Him "day by day, continually?" Who is waiting and watching for your gift of gratitude? Have you not a special thank-offering for God's summer blessings?

Read carefully and prayerfully page 35 in the August number of the Women's Missionary Magazine, and see how the "Monument of Gratitude" appears under the "Search-Light."

Readers! How many figures will you turn right side up during September? How many during October? How many during November? How many during December?

REMEMBER! The entire $50,000 must be in the treasury of the Women's Board by January 1, 1914 if the Girls' Day and Boarding School at Tanta, Egypt, is to be built during the coming year.

You surely have learned ere this that the Women's Board never goes in debt. Hence, there is great need of haste in sending in special gifts and life membership fees, that the School may be begun early in the New Year.

WHY NOT GIVE NOW? Now! Now! Now! We plead with you, give NOW!

NEEDLESS FEARS.

Someone has said: "Engineers on the railways dislike moonlight nights because they are all the time fighting shadows. They see a shadow across the track just ahead. What can it be? It looks like a man, or a horse, or a tree; but it is not. It is only a shadow of some object thrown across the rails and nothing to fear."

In all lines of work for Christ there are persons who fail to do their work well because they never get beyond seeing shadows.

In entering upon their work they give way to needless fears. They continue to walk by their own feeble sight, and not by faith in their heavenly Guide, hence the shadows appear throughout their entire lives—they never get beyond them.

Can it be?

Can it be that shadows appear before our thank-offering workers?

If so, commit to memory the following verses and test the promises every day:

God's Promises to His Co-Workers

Matthew 21:22. All things whatsoever ye shall ask in prayer, believing, ye shall receive.

James 1:5. If any man lack wisdom, let him ask of God who giveth to all men liberally and upbraideth not, and it shall be given him.

Deuteronomy 33:25. As thy days, so shall thy strength be.

Isaiah 40:3. They that wait upon the Lord shall renew their strength—they shall run and not grow weary, they shall walk and not faint.

Haggai 2:4. Work, for I am with you, saith the Lord.

GRACE OF LIBERALITY

God's people are always safe in following the instruction upon which is written, "Thus saith the Lord."

Paul the great New Testament Apostle teaches that giving is on the same high plane with the most exalted graces.

Read his words in 2 Corinthians 8:7: As ye bound in everything; in faith and eloquence and knowledge and zeal and love, see that ye abound in *this grace also.* To what grace does Paul refer? To the grace of liberality, as manifested by the Christians at Macedonia. He says: "In a great trial of affliction the abundance of their joy and deep poverty abounded unto the riches of their liberality." Thus Paul held up the people of Macedonia before the Corinthians as an example with the hope of stirring up the latter to *give* liberal contributions to Christ's cause.

So Paul today holds up the same example before the Christians of the twentieth century. Are there not Christian writers in this present age of the church, who, in enumerating the graces would have stopped with the one word love? The five graces, "faith, eloquence,

knowledge, zeal, love" would seemingly fill their idea of all the graces needed to make an all around Christian. But not so with the inspired Paul. He names a sixth grace that stands on the same plane with the other five—*the grace of liberality*.

In a sense Paul holds this one grace even higher than the others, for he adds: "It proves the sincerity of your love." Therefore is it not clear that giving is love's measure and a test of what one is?

Readers, if God would apply this test to you at this moment, where would you stand in His sight? If you claim to have faith in God's promises concerning the coming of Christ's Kingdom, do you exercise this grace, by giving of your means to help hasten its coming? Are you eloquent? If so, are you telling others of the blessedness of serving Christ with your offerings? Have you knowledge? Are you using it to make known to the Christian world—the unsaved condition of two thirds of the human race who need their gifts to send to them the gospel news? Have you zeal? Are you imparting the spirit to others that they too, may become enthused, and grow in the grace of giving? If you have love, do you manifest it by bringing your tithes and offerings into the Lord's store-house, and proving His promise "If He will not open the windows of heaven and pour out blessings till there will not be room enough to receive them?"

Christ was richly endowed with all the six graces named by Paul. He is our example; He gave all for us; what are we giving to Him?

SENIOR LIFE MEMBERS
$25.00 Each.

Miss Luella C. Donnan, Cochranton, Pa., by W. M. Societies of Lake Presbyterial in recognition of faithful service. In July 1913, she missed her first Presbyterial meeting in twenty-three years. She served as the president several times and as treasurer fifteen years.

Mrs. Ella M. Chalmers, Topeka, Kans., a birthday gift from her sister Mrs. H. M. Pinkerton of First Church, Los Angeles, Cal.

Mrs. R. N. Denny by W. M. S. First Church, St. Louis, Mo., in appreciation of active and faithful service.

Mrs. F. G. Rhoades by the Women's League, of First Church, St. Louis, Mo.

Mrs. Catherine Barr, Buffalo, N. Y.

Mrs. Kate Atchison, Ainsworth, Iowa.

Mrs. Henry Westlake and Mrs. Perry Awell, Jackson Center, Pa. members of Ebenezer Congregation, Butler Presbytery.

Mrs. Marie C. Sword, Otto-McKeesport, Pa.

Mrs. W. W. Sloan, First Church, East Liverpool, Ohio. by her husband.

Mrs. Mary K. Ralston, Second Church, East Liverpool, Ohio.

JUNIOR LIFE MEMBERS.
$10.00 Each.

Anna Florence Weir, Clayton, Mo., by W. M. S. First Church, St. Louis, Mo., in appreciation of her mother's work as leader of Mission Study.

Dorthy Ruth Morrow, on her eleventh birthday by her parents, Mr. and Mrs. Elmer J. Morrow. (Will the parents please send the address to the editor of this department of magazine.)

Margaret Agnes Tarbox, Cedarville, Ohio, by her aunt Mrs. Lucy Barber.

SPECIAL GIFTS FOR TANTA GIRLS' BOARDING SCHOOL.

Sabbath School, Akron, Ohio.

For a Memorial to Mrs. Wilson and Mrs. Stevenson from Westmoreland Presbyterial.

Mrs. Lena Boyd Eachel, Beaver, Pa., in memory of her only son, Lewis G. Boyd, who died May 3, 1909 of black cholera and was buried where he died, in Mandalay, N. B.

KEEP IN MIND

The Senior and Junior Life Membership fees will go toward the building of the Girls' Boarding School at Tanta, Egypt, if paid in before January 1, 1914. They should be given over and above the regular 1913 thank-offering, but can be credited to societies with the regular offering on the blank reports.

YOUNG WOMEN'S DEPARTMENT

Edited by the Young Women's General Secretary,
Miss Ida B. Little, 132 Allison Ave., Washington, Pa.

MOTTO: "HE THAT WINNETH SOULS IS WISE."

AIM: "WIN ONE."

SPECIAL WORKERS.

Miss Anna B. Watson, M. D., Tanta, Egypt.

Miss Roma Beatty, Lyallpur, India.

Miss Bertha Houston, Frenchburg, Kentucky.

Miss Christianita Totten, Henderson, North Carolina.

Miss Eleanor W. Maconachie, Sialkot, India.

RALLY TIME

Years ago to sing "Rally 'round the flag, boys" caused the pulse of the soldier boy to beat more rapidly; fire gleamed from the eye; every nerve tingled; patriotism was stirred to its depths. Even now, with such a call, age gives way to youth and the veteran is a boy again.

As just, yes, a more noble cause is before us now, that of world-wide conquest. Our business is to be well armed for the contest, ready to obey marching orders, ever anxious to keep our banner unsullied and to uphold the honor of our King.

To suggest the need for awakened zeal implies a more or less torpid condition. The period of relaxation from active society work in the hot summer months sometimes causes a type of ennui which continues even after the opening of the more pleasant season. The regular order has been disturbed and to get down to real business again requires the best that is in one.

We need a rally call or song or order to rouse us to determined action. The best antidote for inaction is exercise. All societies are requested to avail themselves of this remedy. The Presbyterial Young Women's secretaries have the prescription at hand. If you have not as yet heard from the secretary, write to her asking what she expects of you and set about carrying it into effect.

The General Secretary's report will be what you as a society make it. Begin now to gather material for Philadelphia in May 1914. You will be asked to put considerable effort into your society as to the program, it to be fortified and stimulated by a live mission study class held before the beginning of the year's program. The use of the current study book in preference to a past study is recommended both for study class and the year's program, the Women's Magazine furnishing helps on the book or books for the year.

Miss Maud W. Raymond is author of "The King's Business," the foreign study. (Will Young Women's Secretaries note the name of the author. The information you have received was incorrect.) "The New American" by Mary Clark Barnes and Lemuel Call Barnes is the title of the book on home missions.

Every loyal Young Women's Society will want its particular Presbyterial to be on the honor roll. With pleasure will societies having had the six or eight weeks mission study class hear their name among the list of faithful ones.

Remember that the Philadelphia report is being made now. Will you rally to the support of the Young Women's Standard?

IDA B. LITTLE.

Literature Department

IN CHARGE OF

Mrs. J. W. Harsha, Literature Secretary, 905 Publication Bldg.

209 Anderson (Ninth) St., Pittsburgh, Pa.

To most of us September means renewed activity along every line of church service. If vacation time did for us what it should have done, we are back at our varied lines of duty refreshed in body, mind and spirit.

Those who attended any of the myriad conferences and rallies, which are coming to be so much a part of the summer months, must have been struck by the frequent use of the word EFFICIENCY, on which the changes are now being rung by every platform speaker. This is a good month in which to do some thinking with this word for our text. How may we increase our own, our church's, our missionary society's, our Junior's EFFICIENCY?

This is a good month in which to plan for our winter's campaign of Mission Study. Of course, you are going to study the new text book—"The King's Business." A thorough study of this book will greatly increase our efficiency. No one can afford to do without the Home Mission text book—"The New America." This book discusses a big, big subject, and if we are to intelligently face the great problems and issues confronting our country in this Twentieth Century, we must be familiar with the subject which this book so ably treats.

Plan Mission Study Classes and have your young people take up this fascinating book. In the study of Home Missions, you will want to use our Home Mission Map, showing the location of our Home Mission Stations, in their various Presbyteries. WE WILL MAIL THIS MAP FOR FIFTY CENTS.

In planning for the Juniors you will find "Comrades from Other Lands" a book of interest and real value.

Do not forget our own new wall chart, specially prepared for Junior Leaders and teachers of Primary classes. Price $1.00, postpaid.

This is not too early for Presbyterial Literature Secretaries to plan for the Fall Presbyterial Meetings. Send to us for samples and be ready to take orders.

MONTHLY REPORT OF

WOMEN'S BOARD OF MISSIONS.

June 3, 1913—The regular meeting of the Women's Board was held in the Board room at 10 o'clock. Mrs. Yourd conducted devotional exercises; Mrs. Harsha and Miss Reed led in prayer.

The applications of Miss Bessie Fleming and Miss Margaret Fehlman as foreign missionaries to India have been accepted.

Boston Presbyterial has decided to support a foreign missionary.

The Women's Board concurs in the action of the Egyptian Association in appointing Dr. and Mrs. Grant to Tanta Hospital, with a view to doing general hospital work in that institution, with the understanding that no additional buildings are to be erected for one year in order that the opinion of the doctors after the experience of the year may be considered and future action decided accordingly.

The regular Thank-Offering to the first of June, $78,297.65; designated, $19,641.83.

Mrs. Porter's motion carried that $32,000 be given to Foreign, $7,000 Home, $15,000 to Freedmen's, $2,000 to Indian, $2,000 to Parsonage and balance to Ministerial Relief.

Mrs. Campbell led in a prayer of gratitude for this wonderful Thank-Offering; that every penny be followed with the Father's divine blessing.

Miss Elliott of Sterling, Kan., was elected a teacher for Frenchburg, to take the place of Miss Payne who did not apply for re-election.

Parsonage Secretary reported the loan to Sioux City had been paid in full.

A loan of $2,250 was granted for parsonage to Third Church, Portland.

Miss Ann Wilson pledged $300 for furnishing guest room in the Girls' Boarding School, Tanta.

June 17, 1913—The regular meeting of the Board convened at ten o'clock. Mrs. Yourd conducted devotional exercises; Mrs. Morton and Miss Little led in prayer.

An invitation to the Women's General Missionary Society from Sterling, Kan., for 1914, was received after the invitation from Philadelphia had been accepted.

The estimates for Frenchburg as recommended by the Home Secretary, were granted.

2 p. m.—A memorial service was held for Mrs. Annie R. Herron, President of the Board from 1891 to June, 1909, and Honorary President of the Women's General Missionary Society from 1910 until her death which occurred June 12, 1913. Mrs. Herron was one of the committee which organized the Monongahela Presbyterial.

Mrs. Yourd conducted the service, reading portions of Scripture from Luke 11 and John 14.

Miss Carrie Reed led in prayer. Mrs. H. C. Campbell spoke of her association with Mrs. Herron and of her recollections of the early days of the W. G. M. S., and the beginning of the work of the Board and Mrs. Herron's connection with it.

Mrs. Herron was a charter member of the corporation and was active in the development of every phase of the work until compelled to give it up on account of weakness and ill health.

She was profoundly interested in the missionary operations of the church; a delightful Christian colleague, not critical but held very decided views. She was a woman of prayer and faith and of great spirituality, strong intellectually and a dependable friend.

Mrs. Yourd bore testimony to what Mrs. Herron had meant to her as a young woman in missionary work. She was an inspiration to all in her quiet, gracious way.

Mrs. Porter spoke of the sweetness

and beauty as well as the strength of Mrs. Herron's character; of the quiet way in which she presided; her wonderful memory; her quieting and strengthening influence and her prayerful spirit.

Mrs. Campbell closed the service with prayer.

Young Women's Secretary reported a new society organized at Elizabeth, Pa., called Jennie M. Henderson Y. W. S.

Indian Secretary received encouraging reports from Tama, Warm Springs and Simnasho Missions.

Mrs. Harsha was appointed in place of Mrs. Yourd, to attend Home Mission Week Conference in Chautauqua during August.

The Wheeling Presbyterial has undertaken the support of Miss Ruth Warnock in India, commencing next September.

MRS. JOHN S. CRAWFORD,
Recording Secretary.

An Egyptian Girl.

Sarah Foster Hanna Memorial Fund

For Girls in Egypt and India.

THIS PAGE IS IN CHARGE OF
HELEN M. TEMPLETON, 55 MORGAN AVE.,
WASHINGTON, PENNSYLVANIA.

The vacation season is over, that time for rest and recreation and the storing up of strength and vigor for the work that is before us.

Many of our ordinary duties have been put aside for a while, but now the cooler days are here, and those who have been away have returned, and are taking up their work with added zeal and greater efficiency.

This department, as well as others, has been effected to a marked degree by the relaxation of the vacation season, but now that Missionary Societies are again actively at work, it is urged that the Mrs. Sarah Foster Hanna Memorial Fund be given early attention as the time is growing short for its completion. Less than four months in which to raise $1895.50. Does this look to be a large sum? Not when we compare it with $8104.50, the amount already given.

Who will be the first to respond? Let us have a long list for the October Magazine and for each succeeding magazine until the New Year dawns upon the completed sum of $10,000.

$5,000 has been given for girls in India. Let us not fail to give a like amount for the girls of Egypt, and the praise shall be to Him, Who has given to us, the women of the United Presbyterian Church, so many blessings and granted us the privilege of sharing these blessings with others.

Societies contributing to this fund not previously reported:

Shiloh, Ind., W. M. S.	$ 10.00
Princeton, Ind., W. M. S.	5.00
Paid to General Treasurer and included in report given at General Missionary Convention.	
Weiser, Idaho, W. M. S.	2.50
Homewood, Pittsburgh, Pa., W. M. S.	6.00
North Shenango, Pa., W. M. S. in memory of Mrs. Ellen Chapman, a charter member of the Society	5.00
A Friend	9.00
Amount previously given	8082.00
Total	8104.50
Paid for India	5000.00
Balance	3104.50

Amount to be raised $1895.50. Send contributions through Presbyterial Treasurer to Mrs. M. R. Barr, 266 East Beau Street, Washington, Pa.

MISS LAURA B. WALKER
EGYPT

MISS MARGARET WILSON
INDIA

MISS MARY KYLE
INDIA

MISSIONARIES RETURNING TO THEIR FIELDS AFTER A FURLOUGH IN THE HOME LAND. SAILED IN SEPTEMBER

NOTE—WE REGRET THE FAILURE TO OBTAIN THE PHOTOGRAPHS OF OTHERS RETURNING THIS FALL TO THE FOREIGN FIELDS—EDS.

BESSIE FLEMING
INDIA

RUTH WARNOCK
INDIA

ETHEL MARTIN WILSON
INDIA

MARGARET FEHLMAN
INDIA

MARY E. BAIRD
EGYPT

SADIE THOMPSON
EGYPT

ELLA BELLE DOWNIE
EGYPT

MAY HOLLAND
EGYPT

IDA WHITESIDE
EGYPT

OUR NEW RECRUITS TO THE FOREIGN FIELDS

SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY OF THE UNITED PRESBYTERIAN CHURCH

SAILED SEPTEMBER 1913

PROF. C. A. OWEN
EGYPT

MRS. C. A. OWEN
EGYPT

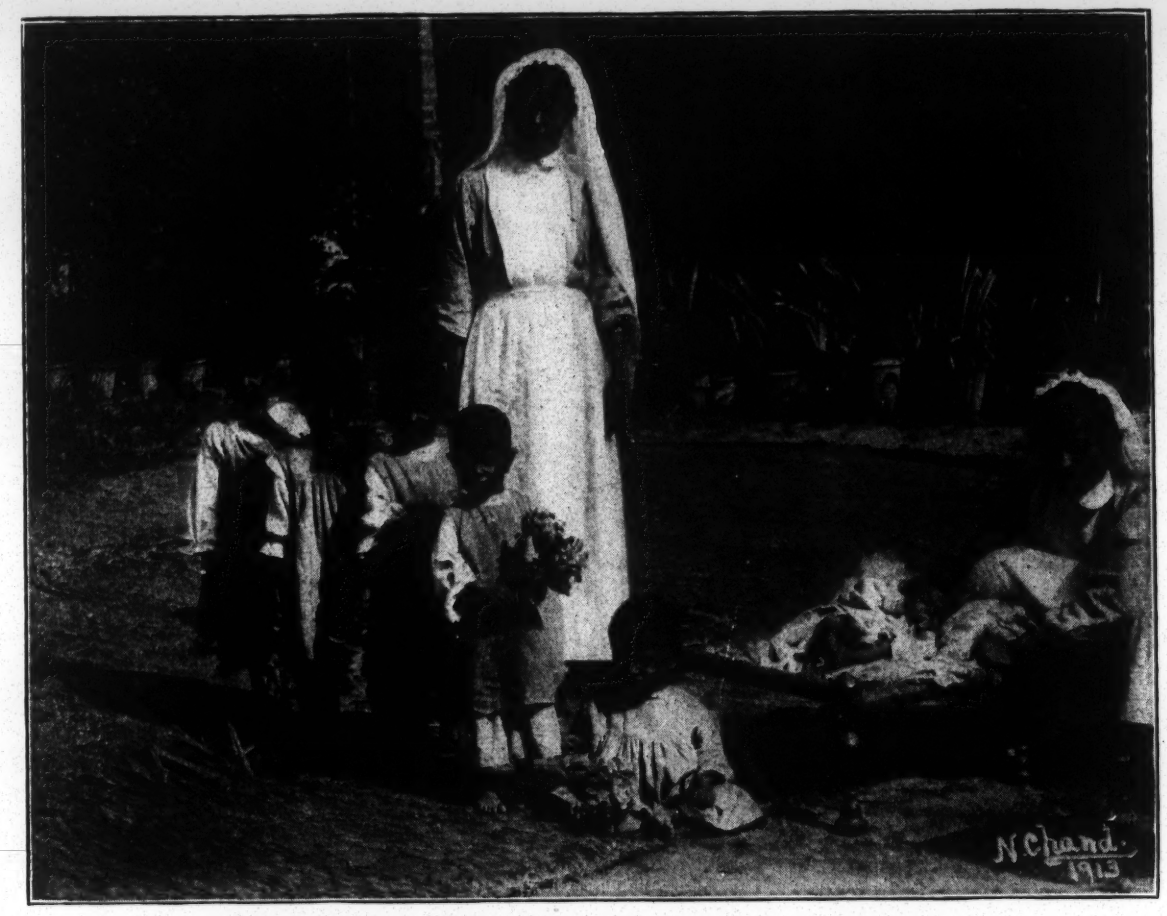
PROF. W. H. MERRIAM AND MRS. MERRIAM
INDIA

REV. DALTON GALLOWAY
EGYPT

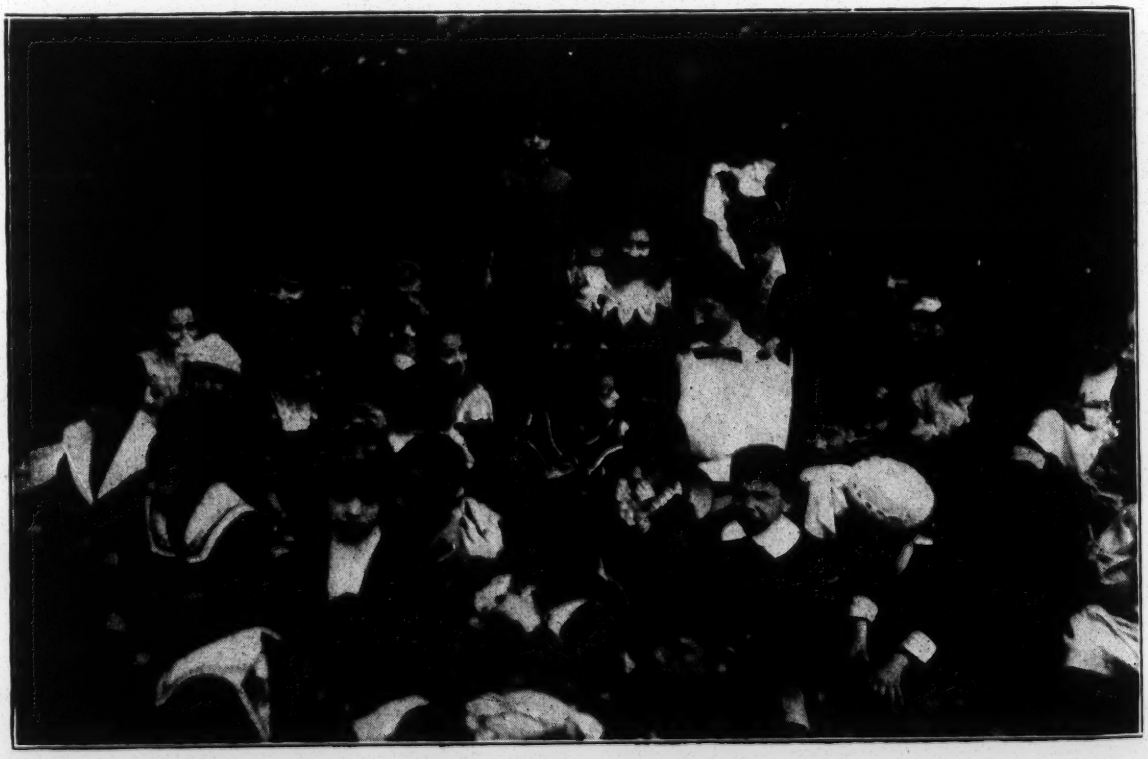
MRS. DALTON GALLOWAY
EGYPT

OUR NEW RECRUITS TO THE FOREIGN FIELDS

SUPPORTED BY THE FOREIGN BOARD OF THE UNITED PRESBYTERIAN CHURCH
SAILED SEPTEMBER 1913



"THE BABIES" DEPARTMENT, MEMORIAL HOSPITAL
SIALKOT, INDIA



THE KINDERGARTEN OUT FOR A PICNIC. CHILDREN FROM THE GIRLS' SCHOOL
ALEXANDRIA, EGYPT

CHRISTIANIZING THE CHILDREN IN OUR FOREIGN FIELDS